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CONTENTS

	PAGE
CHRONICLE	269-272
TOPICS OF INTEREST	
A Great Religious Issue—Ludendorff's New Offensive—"Face," Its Use in China—The Hard Way of Life—The Catholic Movie.....	273-280
COMMUNICATIONS	281
EDITORIALS	
Fourth of July Musings—The Klan in New York—Philadelphia Prohibition—What Is a "Poor" Home?	282-284
DRAMATICS	
Summer Plays—An Old Cathedral—Reviews—Books and Authors.....	284-288
EDUCATION	
State Aid for Parish Schools.....	289-290
SOCIOLOGY	
Debating the Supreme Court.....	290-291
NOTE AND COMMENT.....	291-292

Chronicle

Home News.—The National Democratic Convention was opened in New York on June 24 with delegates expressing the most divergent and conflicting opinion both

National Democratic Convention in regard to party policies and to Presidential candidates. Blocs and groups were clearly defined but highly antagonistic. This chaotic state continued through the first five days of the Convention and reached its highest point in an equally divided vote on the Ku Klux Klan issue. On the first day of the Convention, Cardinal Hayes offered the prayer. This was followed by the keynote speech delivered by the temporary Chairman, Senator Harrison of Mississippi, an aggressive, epigrammatic denunciation of the Harding-Coolidge administration and a laudation of President Wilson and the Democratic ideals. The address of Senator Walsh, permanent Chairman, though covering much of the same ground, was a clear and coherent prosecutor's indictment of the Republican party. Differing from the procedure followed in the Cleveland Convention, the speeches of nomination for President were made before the party platform was presented. In all, the names of sixteen candidates were placed before the assembly. Many of these were not considered serious contenders for the nomination. However, such was the uncertainty of opinion throughout the early stages of the

Convention that any or none of those mentioned were possible candidates. Senator Underwood of Alabama was the first to be nominated; reference made to his antagonism to the Ku Klux Klan resulted in a wild demonstration by the anti-Klan delegates, the first manifestation on the floor of the intense feeling on that issue. Mr. McAdoo's nomination was supported by an ovation that lasted nearly an hour. This, nevertheless, did not equal the demonstration given to Governor Smith when his name was presented by Franklin D. Roosevelt. More than two hours of hectic excitement elapsed before the Convention could be called to order. The balloting on a Presidential nominee is beginning as we go to press and predictions as to the result are fatuous.

The Democratic platform as presented by the Committee on Resolutions was adopted without change by the Convention at the close of the fifth day's sessions. Acceptance,

Democratic Platform however, was not gained until two minority "planks" on the League of Nations and the Ku Klux Klan were

debated and defeated. Throughout all the proceedings of the Convention these issues had loomed large as problems of dispute. The struggle in regard to them was carried from the drafting sub-committee to the general Resolutions Committee, and, since no compromise was effected after continued and at times bitter discussion, it reached its climax on the floor of the assembly. After the majority report on the platform had been read in full, the two amendments were presented as the minority reports. Two hours of debate were allotted to each of the proposals, after which a vote of the delegates was taken upon them. The League of Nations' majority report offered the resolution "to lift this question out of party politics and to that end to take the sense of the American people at a referendum election, advisory to the Government, to be held officially under act of Congress, free from all other questions and candidacies." Newton D. Baker, with seven other members, sponsored a substitute plank demanding that the Democratic party adopt a strong and unequivocal pledge for the participation of this country in the League of Nations. Mr. Baker's proposal was defeated by a vote of $742\frac{1}{2}$ to $353\frac{1}{2}$. Immediately after the balloting on the League of Nations plank, the Ku Klux Klan issue was thrown open to debate. Although this burning question had been continually flaring up since the opening of the Convention, this was the first time that it had been introduced officially into the proceedings. By a majority

of more than two to one, the Committee on Resolutions advocated a plank, directed at the Ku Klux Klan without specifically naming it, by which the Democratic party reaffirmed its devotion to the cardinal principles of freedom of religion, of speech and of the press. To this, Mr. W. P. Pattangall and twelve other committee members demanded that an additional statement be made condemning "political secret societies as opposed to the exercise of free government" and frankly pledging the Democratic party "to oppose any effort on the part of the Ku Klux Klan or any other organization to interfere with the religious liberty or political freedom of any citizen, or to limit the civic rights of any citizen or body of citizens because of religion, birthplace or racial origin." The five hours of debate and balloting given to this issue were the tensest and most charged of the Convention. The most brilliant orators of the party presented divergent views, and challenge and counter-challenge passed to and fro during the vote. The struggle increased in intensity until the final recapitulation was announced by the Chairman, Senator Walsh. The minority addendum was rejected by a small margin; it now appears that 541.85 were in favor of specifically naming the Klan, 546.15 wished only the general declaration. An actual majority in the assembly was for the amendment, but the unit rule, binding on some of the delegations, operated against it.

Briefly summarized, the following are the more important non-controversial planks of the platform, which begins with an affirmation of Democratic principles and a review of the charges against the Republican administration and party. The document pledges the party to honesty in government, to a reduction in taxation, and the repeal of the Fordney-McCumber Tariff Act. In regard to agriculture it enumerates the causes that have brought, during the Republican administration, the farmer to bankruptcy and states the means by which this condition could be offset. It denounces the Esch-Cummins Transportation act. It promises to operate Muscle Shoals for the manufacture of nitrates and demands prompt Congressional action. Deflation of currency by the Republican Administration is condemned. Pledges are given of an active reclamation and conservation policy, improvement of highways, fostering of the mining industry, regulation of corporations, and the development of a strong merchant marine. Concerning education, while affirming the sovereign rights of the State, it admits modified Federal assistance. Of Prohibition it speaks in general, and pledges respect and enforcement of the Constitution and all laws. The rights of States are emphasized and efforts towards nationalization condemned. It favors immediate independence for the Philippines, correction of the maladministration in Alaska and condemns the Lausanne Treaty. It demands reduction of armaments and a referendum in case of war. Greater development of deep waterways, of transportation facilities and flood relief is recommended. Collective bargaining is favored and mention is made of the Child Labor amendment.

Austria.—Shortly before the attempt upon Mgr. Seipel's life, which at present leaves him in a seriously critical state, he had set forth in the *Neues Wiener Tageblatt*, a summary of the work accomplished for Austria and a brief outline of what remained to be done. He re-

Financial and Economic Status
called how at the beginning of 1922 the financial condition of the State and the economic life of the nation were menacing complete ruin for Austria, whereas now the stabilized krone has helped to create a financial equilibrium and private commerce has at least partly cured the maladies consequent on the inflation of the currency, so that the country is again approaching its pre-war status. This implied an enormous labor accomplished by the Government and also by the people. But foreign help had aided greatly towards realizing the aims set by the League of Nations. In the covenant of Geneva he beheld a document that proved the good faith of foreign nations, and he had no desire to alter it. On this point he said:

Rumors have been discussed in international circles to the effect that Austria wishes to alter the covenant of Geneva. I am anxious not to miss this opportunity of saying a few enlightening words on this subject. Both at Geneva and in the meeting of the financial delegates of the League of Nations, who in November and December, 1922, drew up with our Government the program of Austrian reconstruction, certain forecasts were mentioned which suited the economic conditions of those days. In the meantime, however, the economic evolution of Austria has taken a different turn than seemed likely then. If the Austrian Government consequently now asks the League of Nations to draw up a new program for its budget, this merely implies that we are trying to make the existing compact conform to actual circumstances, in collaboration with the League. It would be erroneous to interpret this as a move towards the abrogation of the covenant. I myself have in public declared that the covenant is the basis of Austria's reconstruction, and must remain so.

The Government, he continued, had no thought of neglecting to carry out the reforms it had undertaken. Much had already been done in this regard, as witness the fusion of various public offices into one, the reorganization of the railways into an independent economic body, and the discharge of 65,000 public employes. The question of salaries for public officials, which had become an "occult science" is to be clarified and all reasonable wishes are to be met according to the possibilities of State finance. Five bills on administrative reform were to be brought before the National Council.

Canada.—With the closing of Parliament set for the second week of July, the Government is striving to force through all necessary legislation, and at the same time to

Close of Parliament
avoid discussion of all contentious measures. Among the proposals to be abandoned in the present session is the bill providing for the single transferable vote and the civil service reform known as the Superannuation Bill. No action has been taken on the demand of the Postal Federation for amendments to the Civil Service Act,

deemed essential for a solution to the strike of the postal employes. Meanwhile, Parliament is engaged in lengthy debates on the Church Union Bill, still a lively topic of discussion throughout the country, and such proposals as that of sending a group of members to represent Canada unofficially at the British Empire Exhibition. Complications in these closing sessions have been introduced by the breaking up of the parties into smaller groups and blocs, with the consequent loss of power and embarrassment of the Liberal majority. Early in the present Parliament, Premier King's party suffered from the defection of certain of the Quebec Liberals under Sir Lomer Gouin; but this was compensated for by the gain of the support of the Western Progressives. These latter while exercising an influence in Government action beyond their numerical strength were becoming more sympathetic towards the Liberal program. But a strong group, known as the Radical Progressives, is now in open revolt against the Crerar-Forke Progressives and the antagonism has been carried to the floor of the House of Commons. With the members divided into at least six sharply differentiated groups, Parliament ends its sessions in a weakened condition. The effect on the country at large is regarded by the press as serious.

Czechoslovakia.—While the past four congresses on reunion of the separated Eastern Churches, held at Velehrad in Moravia, which was once the archiepiscopal see

*Congress
on Reunion* of St. Methodius, Apostle of the Slavs, had rather the character of private gatherings, the one now to be held

in that same city, from July 31 to August 3, 1924, has been recognized officially by the Holy See. Archbishop Precan, of Olomouc in Moravia, in whose territory Velehrad is situated, has received the following communication from the Apostolic Nuncio at Prague, Archbishop Francis Marmaggi:

Your Grace: The news has reached me from Rome that the Holy Father has approved in its full extent the excellent plan of holding at Velehrad a congress on the cause of reunion. At the same time I have been notified that the Holy Father will send to your Grace through me, at the end of June, an Apostolic letter in the form of a Brief, by which he will recommend this congress. . . . I consider myself particularly fortunate inasmuch as it will be my privilege to represent at this congress the august person of his Holiness as his special legate. . . .

In the same communication the program of the congress, which was submitted some time ago to the Holy See, has been definitely approved. It contains the following five main topics: (1) The present teaching of the separated Eastern Churches on the constitution of the Church and the principle of unity in the Church. (2) The importance of the Patriarchates from the standpoints of history, dogma, canon law, and from the point of view of the present state of unity in the Church. (3) What has been done in recent times that may help to bring about the reunion of Churches in the Greco-Slav East and

what should be done in this regard in the immediate future? (4) What has the Apostolate of SS. Cyril and Methodius accomplished and what is it expected to do for the cause of reunion? This apostolate is a pious organization of the Faithful who by prayers and alms assist the work done towards reunion. So far this Apostolate exists only in Czechoslovakia and has been quite recently successfully established among the Czechs in the Western section of the United States. In a letter dated November 11, 1921, and addressed to the Bishops of Czechoslovakia Pope Benedict XV recommended the organization of this apostolate in every Czech or Slovak parish. (5) The social and religious situation of the Russian exiles and the effect of the Russian emigration on the reunion of the Churches.

Numerous scholars of various European countries and a goodly number of Bishops, some of them from abroad, have so far notified their intention to take part in the congress which has the wholehearted collaboration of the Pontifical Oriental Institute at Rome. The committee for arrangements has chosen Latin for the official language of the congress.

France.—Some degree of definite agreement on questions of allied interest seems to have resulted from M. Herriot's visit to Chequers Court, where, at the invitation

*Allied Conference
in July* of Mr. Ramsay MacDonald, he spent

some days discussing the important problems involving both nations. These discussions, it was announced, were friendly and informal, and no definite decisions were reached regarding allied questions since Belgium and Italy were not represented at the conference. One definite proposal made by the two Premiers was that an allied conference be held in London not later than mid-July for the purpose of definitely settling the procedure to be adopted regarding the putting into execution of the Dawes report. The United States has been invited to the allied parley in July, and President Coolidge has instructed the American Ambassador to Great Britain, Frank B. Kellogg, to attend this conference as his personal representative and to watch our interests. The question of Germany's participation in the July conference has been proposed, but both Mr. MacDonald and M. Herriot are agreed that this should be referred to all the Allies. On his return to Paris the French Premier was closely questioned both in the Senate and in the Chamber concerning the results of his conferences with the British Premier. Germany has sent word to the Allies agreeing to the resumption of allied military control. The note was addressed to M. Herriot, the Chairman of the Conference of Ambassadors. General Degoutte commanding the Franco-Belgian troops in the Ruhr has been instructed by the French Premier to permit with few exceptions the return of all the Germans expelled from that industrial center since last January. It is estimated that about 210,000 persons will return to their former homes.

Ireland.—What has been characterized as a revolution in the higher judiciary of Ireland occurred when the new law courts of Saorstat Eireann were opened on June 11.

The New Judiciary The function was attended by President Cosgrave and state dignitaries and congratulatory addresses, many of them in Gaelic, signalized the event. The new courts, in accordance with the second article of the Constitution, were created by the Courts of Justice Act of 1924. As yet, only the Supreme Court, the Court of Appeals consisting of a Chief Justice and two other judges, and the High Court, made up of a President and five judges, have been constituted. The inauguration of the Circuit and District Courts has been delayed, since the new regulations to be issued for their guidance by the Rules Authority have not been completely framed. In the higher courts, six of the eight former judges have been retired. According to an announcement approved of by the Dail, Mr. Hugh Kennedy, former Attorney-General, has been appointed Chief Justice of the Supreme Court, and Mr. Timothy Sullivan is named as President of the High Court.

It has been generally admitted that there has been great laxity in the liquor traffic since the treaty, and that the poteen evil has been one of the most formidable social

The Licensing Bill problems demanding solution. Some progress in controlling the situation is

expected from the recent passage of the Intoxicating Liquor Bill, though the act does not extend so far as the temperance reformers would wish. The new bill regulates the days and hours when the sale of intoxicants may be made, and specifies the penalties to be imposed for selling liquors without license, or with a license to persons under eighteen years of age, or not in accordance with the restrictions contained in the license concerning the consumption of liquors on the premises. Several sections of the bill are concerned with the regulating of clubs, theaters and the like which are permitted to have bars. Ingredients used for illicit distillation are to be controlled and purchasers of them are required to have police permits. Severe penalties, including imprisonment, are imposed for infringement of the statute against such illicit distillation, and the drinking of methylated spirit is likewise made an offense punishable with imprisonment. Commenting on the new bill, the *Irish Statesman* declares that it "cannot be described as a heroic measure. In the main it is concerned only with minor changes in the regulations for the sale of intoxicating liquor. However, the paper wisely remarks that the act "has probably gone as far as public opinion desires at the present time, and in the administration of licensing laws public opinion is a factor to which due weight must be given if prohibitions are to be enforced with any real hope of success."

Italy.—Despite the continued reports of the forced resignation of the Italian Premier because of the Facists

implicated in the murder of Deputy Matteotti, Signor

Mussolini Remains as Premier

Mussolini still continues in office. In an address to the Council of Ministers he said: "I believe that I will best serve the interests of Italy by remaining at my post as head of the Government during this crisis." This decision was well received by the Ministers and the people. Meanwhile Signor Mussolini has been quietly investigating the political activities of some of the Facist officials, and on several occasions he has hinted at changes in the Cabinet. Speaking to the Deputies in the Chamber the Premier insisted: "We are ready to lead Facismo back to strict legality, to purify our party of all its undesirables. The Senate voted confidence in Premier Mussolini by an overwhelming majority of 224 to 25. However, the political horizon is still clouded, for shortly after this vote all the Opposition parties excepting the Communists met in plenary session, and the preamble to their resolution is a very strong denunciation of the Facist Government and its methods. It also pays an eloquent tribute to the murdered Deputy Matteotti, and it affirms that the Opposition will continue to fight for the realization of those ideals for which Signor Matteotti was a "tragic sacrifice." An entire day was devoted to commemorating the dead Deputy's "sacrifice," and all over the city workmen paused in their work for ten minutes as a tribute of respect.

South Africa.—Returns of the election in South Africa indicate a victory for the Nationalist-Labor coalition over the South African party headed by General Jan Smuts.

Nationalist-Labor Victory

General James Barry Hertzog, leader of the victorious party, has accepted the premiership and formed a Cabinet. The Nationalist-Labor combination is now assured of a majority of twenty-two in the House of Assembly. The revulsion of feeling against General Smuts has been increasing since 1921, and when, on April 7 of this year, he brought about the dissolution of Parliament and announced a general election, it was confidently stated that his defeat was assured. The causes assigned for his decline are the economic discontent due to the depression in the market, excessive taxation, and the increase in unemployment. Even his own defeat in Pretoria West was not unexpected. Several successful members of his party offered their seats to him to enable him to retain his leadership of the party in Parliament; one of these he has accepted. As the result of the election, General Hertzog assumes the Premiership bound by no election promises except the abolition of the native vote in the Cape Province. However, his tenure of office is dependent on the support of the Labor Party, which agreed to cooperate in the overthrow of General Smuts provided, in the event of the Nationalist victory, there should be no attempt to test the question of the secession of South Africa from the British Empire.

A Great Religious Issue

FLOYD KEELER

MR. GLENN FRANK, the editor of the *Century*, in the June issue of that magazine, has an editorial entitled "Where is Protestantism Going?" the upshot of which is that nobody knows, but it would not be true to add the words of the popular song and say that "nobody seems to care" for everyone does seem to care, and many folks are in no small measure excited over it. Small wonder, too, for with many millions of our fellow-Americans Protestantism in some of its multitudinous forms is the only variety of religion of which they know, and when, as the thinkers among them are beginning to realize, that system is going to pieces before their eyes, they are naturally concerned.

I had said that "system" but to call Protestantism a system is inaccurate. Mr. Frank sees that "Protestantism is not a coherent religious movement. It is a medley of religious movements. It is a tangled mass of tendencies that differ as day differs from night" are his words to describe what it is. Yet it is this congeries of contradictory and inconsistent beliefs which represents religion to the majority of our people. The most healthy sign in one way, yet the one fraught with the most danger in another, is that its adherents see its faults and are casting around for something that shall take its place. We have had numerous instances of this since the Modernist-Fundamentalist controversy began to be waged. Last year I called the attention of the readers of *AMERICA* to a book whose title was "Will Protestantism be Overthrown?" written by a Fundamentalist minister. Here is Mr. Frank's article, bearing a similarly questioning title, and he avows himself a Modernist layman. Evidently the one thing on which both are agreed is that Protestantism is in a bad way, and is on the road to destruction unless—but the answer varies. Dr. Dowding in the book above mentioned felt that a sort of super-church, a pan-Protestant union, as it were, could save it, yet he frankly admitted that there was little chance of its coming into being. Mr. Frank, on the other hand, has even less to offer as a remedy, but many questions to ask his brethren, and especially those who set themselves up to be leaders. They will bear scrutiny, not alone because they are questions which religious-minded non-Catholics are asking but because, if we know them, the Catholic answer is so obviously the one which alone solves them that we ought to be able to use it to good effect. Mr. Frank's questions regarding Protestantism's future he formulates thus:

Shall Protestantism return to Rome, to Athens, or to Jerusalem?
Shall Protestantism be the religion of a church, the religion of a book, or the religion of a spirit?

Shall Protestantism be a religion of authority or a religion of adventure?

Shall Protestantism be a religion of magic for primitive minds or a religion of mysticism for modern minds?

Shall Protestantism be a religion of deliverance for the sick-minded or a religion of development for the healthy-minded?

Shall Protestantism be a religion of declarations or a religion of demonstrations?

Shall Protestantism be a personal religion or a social religion?

Shall Protestantism take its cue from the scientist or shall it take its cue from the mystic?

Now, these are not eight distinct questions. They could probably be boiled down to two or, at most, three questions. Careless of duplication, I have set them down in order to catch the various shadings and aspects of Protestantism's questioning mood.

Moreover he essays an interpretation of most of them, and it will be well to follow him in getting at what he means. To him—and he claims to speak for "the average Protestant layman"—

Rome represents simply the tendency toward a vast and authoritative organization that standardizes belief and, save in the case of the exceptional mystic or Saint, leaves little freedom for personal adventure and experimentation in religion.

While to him Athens represents simply the Greek tendency toward metaphysical theology, toward great concern with doctrinal definitions, toward speculation. And Jerusalem represents whatever the original religion of Jesus seems to him to have been before either the organizing genius of Rome or the speculating genius of Greece got hold of it.

In answer to his second question he says:

I think the average intelligent Protestant layman would like to see Protestantism become frankly and fully a religion of the spirit rather than the religion of either a church or a book.

He deprecates the attempt to separate the personal and social sides of religion and is sure

the world does not need a church that is either a retreat for mystics alone or a reform club for radicals alone, but is waiting for a religious leadership that can talk economics so that men will feel in the presence of God.

And, again, Protestantism dare not become either a religion of deliverance for the sick-minded or a religion of development for the healthy-minded. It must be both, for there are both kinds of folk at the church doors.

Mr. Frank is demanding of Protestantism an impossibility. Quoting William Pierson Merrill he makes his own statement. . . . "Protestantism will be doomed to dwindle and die, if it keeps on trying to compete with Catholicism on its own lines."

True, yet if it intends to remain Christian at all, on what other lines can it proceed? Whatever elements of Christianity it possesses it took from its Catholic ancestry, and it cannot live unless it retains some of these, even as a man who has broken with his parents must still continue with the life which they gave him, and whether he likes it or not, cannot assume for himself another nature.

But why worry about "Where Protestantism is going"? There is really no such thing as "Modernist" Christianity and there are really no new heresies. The whole matter was threshed out centuries ago and each little sect and each little doctrine has had its day. Some of them assumed formidable proportions in their time; Arianism thought the whole world was on its side, and it even appeared at one time as though no one but Athanasius was left to champion orthodoxy, even as at an earlier period the prophet of the Lord had exclaimed, "I only am left and they seek my life," not knowing that a chosen remnant had been preserved and that, after these apparently powerful enemies were forgotten, truth would at last prevail. So we are not concerned personally with Protestantism's troubles, but because some of our neighbors are, let us help them.

Mr. Frank is mistaken in thinking that "Rome represents simply the tendency toward. . . organization." Organization is necessary to cohesion, and to survival, and centering in Rome Christianity is organized for survival, but Rome represents all that he postulates of Rome, Athens and Jerusalem and more besides. Does he not know that Catholicism is a "religion of the spirit" which has recorded in a Book some of the experiences of its members, and that the Church is the living bond which unites them all in one Lord? Since it is all these his second question is answered. His demand for "deliverance for the sick-minded" and "development for the healthy-minded" seems but a clumsy phraseology for the "sacraments of the dead" and the "sacraments of the living" which she had always faithfully administered as her Master directed her to do, while "personal religion" and "social religion" are both practised every day as usual affairs in Catholicism. He recognizes this, yet he does not come to it. Why? Says he: "If I were not at heart a Protestant Modernist, I should be a Roman Catholic." This contains the core of the matter; unconsciously it is what holds him and what holds thousands of others. They lack that one essential of Catholicism, viz.: humility. Our Lord said, "Except ye be converted and become as little children, ye cannot enter the kingdom of God" but these Modernists will have none of it. Protestantism was born in a spirit of pride, and it is only by laying aside that spirit that its members can return to the Fold whence their fathers went. It is not a question of doctrines, or of social religion, or of mysticism, or of books; it is a question of the submission of the individual to the will of Christ. One who does not do that is simply not a Christian.

and one who does it, is a Catholic because God does not deny His grace to those who come in humility. Mr. Frank has helped to clear the issue, one often beclouded by much that is extraneous. There must be an ultimate authority—is it God, or is it I? That question everyone must ask himself, and on his answer depends his destiny for eternity. It is not therefore a question of where Protestantism is going, but a question of where the individual, be he Protestant or not, expects to go. A terrible "woe" was pronounced against those who would act as leaders when they themselves were blind. Mr. Frank demands that his would-be leaders "study theology" but he tells them

we want them to use the results of their study to give them a point of view from which to talk to us about the problems of life. We do not want a carpenter to give us his tools; we want him to use his tools to build us a house in which we can live, in which we can find protection, comfort, and refreshment that will fit us for our tasks. We shall starve if we are fed upon either metaphysics or negations. We are not interested in the roots of theology, but in the fruits of theology.

He is demanding the impossible of Protestantism, it being man-made cannot possibly furnish these things. The Catholic Church alone, being of God, can do so.

Ludendorff's New Offensive

BARON F. VON LAMA

PROFESSOR HAERMELINCK, of the Protestant faculty of Marburg, in his pamphlet on "Catholicism and Protestantism in Our Days" states that the sentiments of a great number of German Protestants are now in favor of Catholicism, while twenty years ago they were still opposed to it. In doing so he merely expresses a fact which is obvious to many of his coreligionists.

We can well understand therefore why those Protestants who still consider their main end in life to be hatred of all things Catholic, and who are organized in the notorious *Evangelischer Bund*, embracing a relatively small number, cannot now remain inactive. They are developing a vast plan of action, a real offensive, the first stages of which we have already seen. The object of their attack is one of the strongest bulwarks of Catholicism in Germany, the position of Catholics in Bavaria.

During the war the non-Catholic press in Germany, under the restraint of censorship, was compelled to remain within the limits of strict objectivity regarding the Catholic Church and the Holy See. The beneficial effect of this enforced adherence to fact was to bring about just that change of sentiments mentioned by Professor Haermelinck. However, in 1918 our opponents moved for their first stroke against the *union sacré*, returning to their ancient bad habits by publishing a pamphlet entitled "Pope, Curia and World War." They did not yet have the courage to appear under their real names, and preferred anonymity, adopting at the same time an air of

scientific earnestness and conscientiousness which might easily deceive any superficial reader. The author of the pamphlet signed himself "a German," in order to avoid all compromising publicity, but soon the editors felt obliged to drop the mask and present themselves to the public; they were Messrs. Everling, Scholtz and Wächtler, the leading triumvirate of the Evangelical League. The author himself remained unknown for some time, but now we know him; he is an ex-priest, a certain Alphons Viktor Müller, who was obliged to leave his Order on account of a sufficiently common reason in such cases, and who, having become a Protestant in 1913, was sent to Rome as a correspondent to the *Tägliche Rundschau*, the well-known Berlin anti-Catholic paper.

According to the public declaration of the three gentlemen named above, the scope of their publication was to "destroy the myth of the Pope's neutrality during the war." Soon a second pamphlet followed, "The Vatican and Germany," composed according to the same dishonest method. The author cites scraps of papal letters, encyclicals, etc., which do not correspond to the original text. He refers even to numbers of the *Osservatore Romano* which do not exist. He takes sentences from the *Civiltà Cattolica*, or other more or less semi-official publications, suppressing and changing their real sense. He chooses certain facts, excluding of course all that proves the contrary, and grouping them arbitrarily and changing even the chronological order, he triumphantly achieves his falsification.

The effect of the two pamphlets seems not to have corresponded to the expectations of the editors. Still other measures therefore were to follow, but no straightforward action, no open war, because the credit of the League and general sentiment forbade it. Thus another strategic plan was adopted, one that already had proved successful about thirty years ago, in Austria. With the aid of a few reliable politicians, like Schönerer, Iro, Wolf, Schneider, a radical nationalist movement had been created in Austria, which adopted the very name used today in Germany, *deutschvölkisch*. Surely no mere accident!

Everything at first remained within the political sphere in the Austrian campaign. The younger generation in particular was addressed, since it is more easily filled with enthusiasm, more easily deceived and is less used to ask for reasons. When enthusiasm and excitement had been raised to a degree at which explosion seemed imminent, the objective began to change. Rome was now more and more denounced as the secular enemy of the German nation. The answer of the Catholics, who had no strong press of their own, was too feeble, and so an infernal bombardment of paper and ink overwhelmed their defense. What had originally been a political movement was now changed into a religious one. All means were good enough, including terrorism and immorality. The enemy was no longer "political Rome" or "the politics of the

Curia" or "ultramontanism," but the end in view was to bring about apostasy from the Church. Scores of Protestant ministers and agents now openly invaded the whole territory where others had already prepared the soil in disguise. *Los von Rom!* was the war-cry and some thousands, intoxicated by lies and calumnies, joined the ranks of the calumniators.

What is happening now under the leadership of Ludendorff in Germany is the exact repetition of those tactics. And it seems significant that certain leaders in the movement, such as Hitler, Pleyer, etc., are Austrians, coming out of the milieu created by the *Los von Rom* movement years ago.

In Ludendorff they found the personage needed for their purpose, a man with a certain reputation, reliable because of his origin—he is the son of a Protestant pastor—and brought up in a Prussian military school. He was doubtless given enough private coaching for his "conversion," since he himself tells us that in Munich he at last became a real Protestant, that is an anti-Catholic. To Mr. von Wiegand he confessed that he had often tried to convince the Northern Protestants of the threatening danger, the "black" menace.

The whole campaign of Ludendorff, Hitler and Co., is nothing but the accurate repetition of the old *Los von Rom* scheme. Here, too, the radical political movement was started almost exclusively among the younger generation. Of course, it is very easy, considering our miserable political, financial, economic and social condition, to win young men for something that promises the return of the "good old times" when our country was grand, esteemed, strong and even feared.

That the secret agents of the movement had already received their instructions for giving the proper directions to the masses under their control is proved by the fact that as soon as the *Bierkeller-Revolution* broke down, the whole front changed direction and without any ostensible reason turned against the Pope, Cardinal von Faulhaber, the Jesuits, etc. The rage caused by their failure led to a premature revelation of their secret aim. The storm had turned over the leaves of a whole chapter of the plot in their romance, and the reader found himself in an entirely new situation, lacking any basis. In that moment Ludendorff, followed by his press and some agents of the Evangelical League, such as engineer Born and pastor Bräunlich, tried to justify the too hasty change of front by bringing his attack before the tribunal that tried him.

Of course, nobody intends to attack the Catholic religion; it is only against "political Rome," the "Curia's political system" and "ultramontanism" that they are firing. But what is the ammunition they are all using? The bullets are taken verbally from the two already mentioned pamphlets of the Evangelical League. Ludendorff supplied himself from this same arsenal in his speech against Pope and Cardinal and Jesuits; his lawyer Zetzschtz followed his example, profiting even by the

misprints; all the ultra-Nationalist papers wrote articles on "the Pope and Germany" and "Roman politics," copied verbatim from the same source, and finally all their speakers in all the meetings used the same arguments from the same source. Everything shows the label of the Evangelical League.

We answered them, to be sure; and it was not too difficult to do so. We proved that they were wrong in every single case, and the result was that within four weeks, the brief interval between two different elections, the Ludendorff party in Bavaria lost no less than twenty-five per cent. of its votes. That was a serious disaster for a young party which had promised itself the conquest of the whole nation and meant to unite it in the name of its own hero, Ludendorff.

I do not know whether the final part of their program will be carried out. I doubt it very much. Bavaria of today is not Austria or Bohemia of thirty years ago, and any appeal to us to leave the Church would merely seem ridiculous. It was Ludendorff's great mistake that as a Protestant he believed it would be possible once more to unite all the Protestants of Germany by using the original tactics of Protestantism and again preaching hatred against the Pope. It is his old fault; he does not understand the times in which we are living. He believes all things to be as he sees them through his Prussian Protestant spectacles. Thus in politics his work has already proved a complete failure, and in military matters I leave history to judge his deeds. Certainly, Rome and the rock of St. Peter have not been shaken.

"Face," Its Use in China

PHILIP A. TAGGART, A.F.M.

FACE" plays such an important part in the life of the Chinese that one wonders if there is any other part of their anatomy that counts. "They have face," "they lost face" are expressions that introduce one to half the joys and sorrows of the nation. Instead of being called the Middle Country or the Middle Flowery Country, as it is designated in ordinary speech and official documents, China should be called the Land of Face. The physiognomy of the land applies to the sensitiveness of the people as well as to the indentations of their *terra firma*.

Only this morning one of our catechists was decrying the town's richest man because he had refused to give him face. Just one look at our catechist would make you realize what a heartless robber he must be who would take face away from him, but I fear the damage was done before he met the rich man. It seems that our Croesus realizes just as well as we do that our catechist does not know all he thinks he knows. The aforesaid catechist was holding forth on some subject to the edification of a group of listeners, when the rich man came into our place on business. With an air that seems universal with certain rich people the world over, he handed the catechist his card and told him to inform the priest that he had arrived. Naturally, being a little bit curious, the catechist wanted to know just what the plutocrat wished to see the priest about. The answer he received was not quite the one he was looking for, but it left no doubt in his mind nor the minds of the listeners that some one in Tungchen did not think he knew enough to handle his affairs; so he lost face. If the rich man had called the catechist a murderer, a robber, and the last descendant of a long line of bandits, the catechist would have merely answered him in like

manner,—perhaps putting the thing in the superlative degree,—both sides would have come off even, and half an hour later, they might have discussed the high price of pork over a friendly cup of tea. But the loss of face is something to be mentally stored up and cherished; the rich man has gained nothing; instead, he has another enemy to his credit, one who will know no peace until he works some sort of revenge.

Last year, at Yeungkong, the head of the school knew that the cook was taking some of the students' rice and he reported the matter to the priest in charge. The priest had heard such reports before; he even remembered a few that he had heard about the head of the school, so he just advised the principal to get definite proof and then get another cook. Two weeks later, we were informed that the cook was leaving. He had been requested to clean the cob-webs off the roof and had been discharged for refusing to do it. We knew that the cook had been caught open-hand and, what is more, the principal knew that we had been informed all about it; but he is a Chinese gentleman and he did not have the heart to see the cook lose his face as well as his place. There is not a native kitchen from Mukden to Pakhoi free from cob-webs; the thing was just put in a ridiculous way to stop questions. The Chinaman knew that if we did not realize that there was more to it than cobwebs on the roof, we would be too stupid to know the plain truth, if it was told to us. As St. Augustine said about the affair between Jacob and his father Isaac: "It is not a lie but a mystery"; so we, too, have to cover up the answers of our Chinese Jacobs with "mystery."

Even back in the classic days of Confucius, the face-saving game seems to have been the national pastime. An

enemy of the sage called on him; the sage sent down word that he was ill. Just as his enemy was walking out the door, Confucius came to the window and sang a song. If an enemy called on us, we would make short work of it by telling him just what we thought of him and we would probably add the request that he call no more. This, to the Chinese mind, would be a great blunder; you would be playing into the enemy's hands by letting him see he could annoy you, and you would be falling into an unpardonable sin for an educated man, the sin of losing your temper. I remember a good old missioner telling me that the Chinese would not be shocked at many things we consider criminal, but the loss of temper in a priest would put him down low.

It is natural enough for us to feel that we can tell the cook, or anyone else for that matter, that the food is bad, and generally it is. We can do this, too, if we do it in the right way and play the rules of the game, which is to rebuke him in private and keep the fact of our displeasure away from everybody else. But if anyone else hears it and that "anyone else" does not happen to be a relative, it will not be long before the Christians are told that the cook is doing his best to poison the priest, and the applicants for his job will be legion. Make him lose face and you can storm him until you are black in the face, and all he will do is to plan to make your face blacker. You can get a new cook, but if the same tactics are tried on him, you will meet with the same result. Good wages with the loss of face means less to the ordinary Chinaman than poor wages with face.

I have heard of a certain missioner who, no doubt, in the eyes of God is a saint; there is certainly not a man in China, considering the amount of money he has at his disposal, who does more for the Chinese than he. With him, right is right and wrong is wrong; each is to be rewarded or condemned at all times and all places. God is no respecter of persons, neither is he. The result has been the loss of face to a number of his flock and often they did not deserve the loss of face, for even to Saints the gift of infallibility in judgment is not always given. These people have short memories for the favors they have received, but their loss of face is cherished and nursed. At present, whenever they can throw a bolt in his missionary works, the bolt goes in. The missioner is ignorant of the fact and, no doubt, holds the devil responsible for what he is doing himself. It would be useless to point it out to him. In one respect he is thoroughly Chinese. He will not adapt himself.

If the saving of face is common in the ordinary life of the Chinese, it is more than common in their political life and, in a way, is responsible for half the ills this Republic suffers. A few years ago, when Chan Kwing Ming defeated Sun Yat Sen and forced him out of Canton, the newspapers reported that Sun had fled to Shanghai. He did leave Canton, but his flight was made with no undue haste. He called on his doctors and they advised him to

leave the city, since the air and water were bad for his constitution. A few days later, the well man came into Hongkong, supported in the arms of two doctors. He had to quit Canton because of his health. By the time he reached Shanghai, he was sufficiently recovered to start more trouble. When it was Chan's turn to run, he left to look after some of his affairs in his native city. For the past year Sun has been able to stand the climate of Canton with the aid of 100,000 hired mercenary troops. At present, the troops are discontented and everyone is hoping to hear that Sun will soon be troubled with another malady. If all the reported ailments which officials contract when things get a little too warm for them were to prove fatal, and all the doctors' reports of their condition were true, China would have been free from her despoilers ages ago.

At the close of the old empire, Yuan Shi Kai was thought to be too modern. He was given his dismissal with the request that he go home and nurse his leg. As the revolution progressed, the Court realized that he was the only man to quell the revolt; he was called from retirement and asked to take over the direction of the Government. Yuan did not heed the call; his reason for refusing it was Chinese with a vengeance. His leg had not healed.

At present, the best way to get rid of a troublesome general seems to be to make him a marshal. The newly created marshal soon wakes up to the fact that he is a "dux nullius" and, if he is not powerful enough to stave off his honors, he is promoted into obscurity.

Since the game of saving face is bred in the bones and sinew of the Chinese, no one coming to China can ignore it. It is all well and good to argue, "the people know that I am a foreigner and cannot get their view point"; in many things they grant this, but in others they do not. Whether a man comes here in a missionary or a business capacity, to ride rough-shod over this peculiarity of the Chinese character will bring nothing but heart scald to the rider and harm to his work. The tombstone of a man who neglects it might fitly bear the epitaph, "Here lies a fool from the Occident who thought he could lose face in the Orient."

The Hard Way of Life

SAMUEL FOWLE TELFAIR, JR.

BACK in the days of the Carolingian Kings of the Frankland, a novel, if not new, and pleasing attitude towards life was adopted and the Good King Louis le Fainéant condensed the idea into an epigram, which he inscribed on his royal escutcheon. Translated it reads: Take it easy and you'll last longer. Erudite scholars poring over illuminated manuscripts, found that this delightful argument against over-exertion could be traced back to the patrician Romans, whose villas lay like white tents amid green hills. The Romans are said to have learned of luxury from the Greeks, but that, I believe, is

a heresy, for the Hellenes thought too much of their figures to follow such slaggard advice. Further back in history Cheops, idling in a gilded barge, tracing hieroglyphics with a lily on the jade waters of the Nile, had uttered these very words: Take it easy; you'll last longer. However, he had been quite secretive about it, realizing that it was bad advice for the common people and might interfere with his pyramid projects. So his words were whispered from royalty to royalty until the portly Slaggard devised his crest and laughed gaily at his toiling villeins: Take it easy and you'll last longer.

O Satan! what a terrible thing to have done. Along with the invention of the cinema and the allurement of afternoon siestas this motto stands, a master-stroke of the twin sisters, Temptation and Procrastination, and so we fall, in order to last longer.

Last summer on a moon-drunk lake I heard a young Catholic discussing converts: "They're a queer lot, y'know —make missions, revel in retreats and God knows what else. They surely do take it hard." There was an explanation, perfect in its clarity, of the *raison d'être* of converts. They take it hard; they are "terrible Catholics." The danger (and perhaps here lies the fear expressed in the young man's horrified words) is that since they take it hard they will not last; they flare up like a kerosene fire and then die out to re-enter the limbo of lost souls.

Funny things, converts, most of them truly "terrible" Catholics, who, having turned from taking things easy to taking them hard, naturally run palpitating to the nearest church to lift up their hearts. They shyly learn new and wonderful things each day, marveling that these century-worn things seem matter of fact and habitual to those of more fortunate heritage. They are proud discoverers of hidden beauties and ashamed finders of shocking ugliness and treason. They seem pitifully like children with a new game or middle-aged dowagers with a new cult or a fashionable cure, and naturally a prosaic world seems indifferent and therefore callous to their wonder.

To be a convert is to be a recruit; there are strange fare, strange companions, strange customs and a strange discipline to learn. There are old things one must not do and new things that one is obliged to start. One was free and now one is a slave to authority. And slowly one realizes the freedom of slavery, the necessity of discipline, and gradually there grows into the mind a hundred homes, and into one's loneliness a thousand friends, and in the home a red lamp burns and there one's friends live, perhaps an old man consoling his soul with oral Hail Marys or perhaps a pictured Saint Jerome reading austere an ancient book, or over yonder some green lights shine and you meet St. Patrick, who had hitherto dealt exclusively in parades and snakes, and maybe the Mother of God tells you that she is your mother, too, and you feel warm arms about you and know that you have found the Great Friend. And yet like St. Thomas you fain would see the wounds. What a comfort St. Thomas

is and with him you kneel before a Pietà and believing ask help for your unbelief.

Don't you pity them, the gauche self-conscious parvenus who found a light blazing in darkness that has never been dark to you? these un-at-home prodigals to whom home is so much newer and safer (O God! how much safer!) than they ever thought it would be? Don't pity them too much; love them, rejoice in them, run out like the old-time father to meet them. Never mind the hors d'œuvre or the fatted calf, but remember that they are strangers within your gates and if they tremble in sudden ecstasy or fidget with the ennui of the incomprehensible, even if they say: Why don't you do this? or help that? or fight more? don't get parentally dignified and tell them what Adam told Seth: "When you're older, you'll understand." Be patient. Maybe they won't last so long as the ones who take it easy, but while they last what "a lovely light"!

You know probably that most of the great saints were converts: St. Peter who left his fish nets, Magdalen pouring her precious ointment on the Sacred Feet; Saul of Tarsus blinded with light; Augustine, steeped in subtle philosophies, turning away to look at Everlasting Beauty; Pietro Bernardone, a small-town troubadour forgetting his amatory lyrics to sing to his most omnipotent Lord; Inigo de Loyola, leaving worldly battles to become the free lance of a worthier Captain; Edmund Campion, leaving the haunts of learning to utter secret forbidden words in defiance of rack and rope; and so on down the ages, converts all, men who have turned, not perhaps from heresy but from one mode of life to a higher calling?

All Catholics are not converts, alas! But most Catholics can be converts and that is a glorious thing. It does not mean that you have to be a prodigal, a wastrel or a Magdalen. You do not even have to walk in darkness to find light, nor must your soul be charred the better to limn with it. But a convert must take it hard, and if he does not do so he is not a convert: the change he has undergone is only a minor one.

Even Fernando Bouillon, dedicated at birth in the Cathedral at Lisbon to His Holy Mother Mary, serving her as a faithful page each day, later a young doctor in an Augustinian monastery, was to be converted into *Anthony*, all afire with ambition for a martyr's crown and a beggar's wandering for Christ. And the illustrious and pious duke of Gandia, servant of the Empress Isabella, resolved to live only for the greater glory of God.

We do not need to stop with the rise of Protestantism. Down each checkered century the list of converts has grown, some glorious, some faint-hearted, many just ordinary Catholics, even as you and I. The great thing is that the ever-burning Lamp of Love flickers in a million hearts and in countless spirits the thin thread of light becomes a flame and impels them on with hope and joy and sorrow to greater things.

There is a lady reared in a sheltered convent, cultured, devout, wholly Catholic, who hears Benson preach on "Loneliness" and is lonely no more—convert! There's a young man spending his Easter "vac" at a college playing stud poker who suddenly sees a light and leaves a world behind to fit himself better for teaching those in the world. There's a beautiful girl who leaves a breakfast after an all night dance, laughing, and now she laughs happily in a convent garden.

The list grows long and how could we know them all? How many men facing self-knowledge have started self-discipline? And that is in a way the primary duty of a convert, he takes up arms, he must keep fit, he serves and lives not for fatherland but for God. If we labor not, if we do not exercise our wills and keep our spiritual muscles in training, if we allow our faith to oversleep, to become lax, there is spiritual obesity; if we do not nourish faith, it withers. The fire of love burns out, the lamp is empty, for we have not worked, we have not trained, we have not watched and the Bridegroom passed. It is best to take it hard, not over-seriously, perhaps, but gayly with a laugh, a touch of Cossack recklessness if you would be picturesque, but at least to face life courageously.

And if one does not last so long, does it matter? Read of Father Stanton, S.J., in Honduras, or of Monsignor Benson burning the candle at both ends in London. The end came quickly, they were dead at the middle of life's span. But how much more light! Stanislaus Kostka, walking his four hundred odd miles from Vienna to Magdeburg, alone, a stranger in the hope that Canisius would allow him to enter the Company of Jesus, was taking it hard. Arrived at Magdeburg he was made a scullion and later he needs must walk beyond the Alps to Rome and walk he did, running ahead of his companions to climb the steep path to some roadside shrine of his beloved Captain—the defeated Conqueror—or maybe to pray at the foot of an image of his Mother, lowly Queen Mary. He did not last long, a few short months and on the eve of the Assumption his fingers held tight the beads he would tell no more.

"Take it easy, and you will last longer." Truly this advice of the ancient kings was distilled in hell. Save yourself. Do not overdo it. Can you or I or anyone rest on our labors or on our merits? Self-preservation is an exaggerated law. Recklessness is foolish surely, but it seems to me that great immoralists become pagan leaders more because they want applause than because they are daring. It is the fear of laughter, the shame of being called pious or holy or anything not stereotyped to the pattern of the wild young people who are basically so mid-Victorian. No, the motive for taking it easy is not usually so "common-sensible" as that of the beast's struggle for survival. It is a fear of being out of key, out of touch with the people who, as the phrase goes, "really matter," and, so never having taken it hard, so many of us take

it easy rather than be definite and straightforward-decisive.

The ancient Spartans with whom man was trained for war killed the unfit. Holy Mother Church is much more merciful and much more lenient. She calls all to her, christens, marries, buries her "less-than-one-percenter" along with those who were on the way of life, but God grant that each one of us looks each day within and lifting up his eyes to the Crucified who, like a mighty magnet draws all men towards Him, is by Him and in Him and for Him made a convert unto Life Everlasting.

The Catholic Movie

M. G. MATTINGLY

THAT the movies have an effect on us is undeniable. We may essay to deny this but fail we must. Especially is this true of youths, for in youth our minds are most retentive and at times unfortunately only too anxiously patent to moral devastation. But we should not yield to despair. Like other subjects this is two-sided, for of cinema effects some are good, some evil. These again might be subdivided into general and particular. Under the former we must class those hardly noticeable from one day to another, but still existing and existing unceasingly. To these we often give unconscious allegiance. To give an example of this would be merely a waste of time and material, so we shall pass on to the second class. In this species are to be reckoned all the reactions characteristic of some individual, some definite movie. Examples to be cited are more numerous than the candles of the heavens, but for one consider "The White Rose." In this we are acquainted with the emotions that play on a young man who sets out for the ministry and before reaching his cherished goal falls a victim to a shameful, a scandalous act. The impressions created are unhealthful, scarcely those we would wish our non-Catholic friends and neighbors and above all our own Catholic boys and girls and men and women to have and to hold of those who might one day serve in the capacity of priests?

In our moral or spiritual life there is no standing still, no remaining on the continuous level. We are either getting better or we are getting worse. This our own experience, as well as books written on this subject by very learned men tell us. Without the shadow of a doubt there exists not one of ten that is an ordinary devotee of the cinema, who can say that he or she has not introspectively noticed the results of a visit to the movie-house. To say otherwise would mark one as a customary absentee from the school of truth-tellers. How wisely, how truthfully then has someone told us to "resist the beginning, after-remedies come too late"? How prudently would we have acted had we heeded and followed this kind admonition? How truthfully can some of us say that we can trace our departure from virtue, our turn from God, our entrance on the downward lane, to an afternoon or an

evening that we spent before the shimmering light? Appetite grows with that on which it feeds, can be said more truthfully of our moral and intellectual appetite than of our bodily or physical appetite. Is it not then highly proper that this matter be looked into and remedied? Yes, we will answer and with our enemies add, this is easier said than done. True, this must be conceded to all who oppose us, but then they must concede many things to us, many things more important, more vital. They must acknowledge that, granted able Catholic writers, it is proper and advantageous for them to use their pens and from our viewpoint it is urgently necessary that they do so.

True it is that we have lately lost some of our leading Catholics such as Monsignor Tobin, Father Talbot Smith, and Maurice Francis Egan whose passing we all regret. But for these three there are innumerable others, some young, some old, but all destined to let people remember that they have not been placed here in vain. Had the three mentioned above been a "*sine qua non*" in the Catholic literary world they would not yet have left us. Of this we are certain and we are equally certain that their places will be taken by others equally able and equally sincere. It might not be out of place to recall the fact that such men as Dr. James J. Walsh, Gilbert K. Chesterton and a host of others especially some from among the Jesuits, whose work in all branches of worth-while endeavors is known throughout the wide world, are still among the living and are capable of performing great service.

While the spiritual or moral good coming from the Catholicized movies is to be uppermost; "the common drudge 'tween man and man" is not to become an object of scorn and hate. For while few have chosen to live to write or to write to live, there are without a doubt, those, who, were they so disposed, could monetize their lives with their pens.

As to the propriety of such procedure there may be some doubting Thomases. To these we would say: "Consider an analogy." A financier always observant, always watchful, never omits to look before he leaps. He may come across an opportunity somewhat doubtful and at the same time another equally beyond doubt. Between the two the most logical choice is the latter and the one too that he is sure to seize. In the same way a writer always has two chances, he may write or he may not write. In the latter case his pen is useless, and why possess unused things? They were not given to us without purpose. In the former case he acts differently, he acts as he should act. He writes because he sees what this will bring him in the world of fame and honor and wealth, but especially does he write because he looks beyond the horizon and he sees there the treasures he is piling up that can never be removed by thieving hands. For these treasures will remain long after the world of fame and honor and wealth has passed away.

Further than being proper and praiseworthy it is even necessary that some one come to the rescue of our degrading movies. Literary talents like others have not been given us to hide and conceal, but that we may trade with them and accumulate greater ones. One may say what he pleases, but the present generation is one that has a strong penchant for entertainment and this is mostly sought in the theaters and movie houses. Everyone knows only too well the crowd that is waiting for the street cars about four o'clock or later in the afternoon and then again at about eleven-fifteen o'clock in the night. The crowd that at this time boards the cars is greater than that of the "dinner rush" or the "supper jam." You may frequently hear of banks failing and of furniture stores going under and even restaurants being unable to make good, but you never hear of a movie or a stage failing to go over the monetary top. Only these may join themselves to the tiny drop of water and then the solo becomes a duet: "Men may come and men may go, but I go on forever."

Now comes the big objection. Who is going to start the ball rolling, who is going to begin this thing in dead earnest? The answer. Let every one who is seriously minded about this question and who has some little ability ask himself or herself this—could not I even attempt it? Remember that a good beginning is half done and what better beginning has he than a will, a determination to succeed? Bear also in mind that the greatest had to begin at one time or another, or else their present position would never have proved a reality, but a mere desideratum: and recall likewise that the longest journey begins with a single step and is never ended before this step is taken. True it is we may not meet with unparalleled success, but if we do nothing else we shall have made a start, and perhaps have encouraged another to try his luck.

Experience has again and again taught us the value of encouragement, so if we cannot write we can at least help by saying a welcome word of interest and instigation. Remember the hearty welcome you gave to a word of encouragement and act on this. Some may even assert that genius is required to write a scenario. If all those on today's screen are the productions of geniuses then there is no difference between real genius and a reel genius. And if the creation of geniuses alone were to find expression on the screen or on the stage, then indeed there would be more buildings decorated with "to let" signs and more men joining the large army of the unemployed.

When all this will have been digested and acted upon, our adversaries will have to admit that we had the intention, the determination and fully achieved the success that crowns all serious efforts in a just and worthy cause. Then we can say that times change and we are changed in them, by the way of our desires, by the way of the Catholic movie.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Again the Number of Catholics

To the Editor of AMERICA:

I read with interest the article "Again, the Number of Catholics" in the issue of AMERICA for June 14. Each year as the annual Catholic Directory makes its appearance the Catholic press publishes the "number" of Catholics. From year to year many dioceses send in the same number of Catholics, possibly to save the publisher the trouble of extra work in changing the figures. It does not take much thought to come to the conclusion that the number of Catholics in a parish or diocese is different from year to year. We know there are between 15,000,000 and 25,000,000 Catholics in the United States. But the exact number we do not know and we are not going to find it out from the Catholic Directory. It would be a good idea to take a real census.

Michigan, N. D.

JOHN DUFFY.

The Trend Towards Whitman

To the Editor of AMERICA:

The article in AMERICA of June 14 on that, to me, fleshly fool, Whitman, was certainly as refreshing to my mind as a cool and gentle breeze is to my body on an intensely hot day. Would that more writers would "show up" the "poet" in the way it was done in "The Trend Towards Whitman"! Personally I never could understand why so many men and women of apparent culture seemed to revel in him. I quite understand why some young men and women, between the ages of seventeen and twenty-five years, read him, because he gives them a view of life that is better left unseen, at their period of life.

My years of contact with varied types convince me that these younger folk, especially the girls, read "Leaves of Grass" in the same spirit that they read Hecht, W. L. George, D. H. Lawrence, Sherwood Anderson and other sewer-dwellers who are squirting their filthy ink upon the clean pages of our native literature.

Merely as a psychological study I have watched some of the young men and women when they obtained a copy of the above mentioned book and it has afforded me a sort of sadness to see them turn over page after page with avidity until they have found certain passages which, when found, they devour, and ever and anon give their companion "a dig in the ribs" in order to draw special attention to the passages.

To my mind this is one of the surest proofs that Whitman was not a poet; that he never elevated the mind beyond the body. You may take any of Shakespeare's sonnets, or Juvenal, or even Petronius and hand them to the younger people and they will not show that intense erotic emotion that they show when reading some of Whitman's verse. I think that Moncure Conway judged Whitman very well when he said, very expressively, though not exactly in "good form"—"Walt Whitman brought the slop-pail into the drawing room." Truly, that is Whitman in a nut-shell.

Dorchester, Mass.

CHESTER A. S. FAZAKAS.

Land of Nod Discovered

To the Editor of AMERICA:

Up to the present period of enlightenment "the land of nod" has been one of these ethereal, imaginative regions wherein poets and authors rove when they are in the throes of fantasy. It has been described as that delightful realm between wakefulness and dreamland, peopled by fairies, elves, sprites, leprechauns and creatures of the poetic imagination.

Lately, however, prosaic conveyancers and deep tracers have definitely placed it in a dark, wooded region in the town of Wilmington, Massachusetts. And it existed as far back as 1701!

So, for purposes of historic verisimilitude, all child-verse books will have to be changed, and kindergarten and first and second grade teachers—not to mention the National Educational Association—must see to it that the infant mind is properly corrected in this important discovery. Here are the facts.

In 1698, Ephraim Savage, Esq., and Elizabeth, his wife, a God-fearing couple in Boston town, in consideration of "Ten Shillings [\$2.00] current money of the Province," i. e., of Massachusetts Bay, paid by Samuel Sewall, Esq., and Hannah, his wife, conveyed 850 acres of land, "lately belonging to Capt. Francis Norton, and [which] is part of and lies in Comon with Three Thousand acres of Land *Commonly Called the Land of Nod* in the Township of Woburn in the County of Middlesex in the said Province . . ."

Now Samuel Sewall, Esq., was none other than that pious old Puritan judge of Boston town, who, after a number of witches were executed in Boston, Salem, and other towns through his decision, made an act of contrition, orally and in writing, to the narrow-minded worthies in power. This witch-craft mania was in full swing between 1687 and 1692, and was actuated by some of the same motives that characterize the present Klan epidemic.

Old Samuel might have visited his "Land of Nod" at night, and seen some of the ghosts of his witches in that darksome stretch of the woods in the Woburn. Probably they caused him to have a change of heart. At any rate, the ghosts and witches still nod through the trees in that bleak stretch of the woods between Wilmington and Woburn, and old Judge Sewell's bones are resting in the old pioneer Puritan ground on Tremont street, Boston. But no one knows why pious old Samuel, or Ephraim Savage, the erstwhile owners of the tract, called it the "Land of Nod."

The matter is hereby referred to the National Educational Association, so that needless and unhistorical child propaganda on Noddian origins, or misleading poetic persiflage, may be permanently dispelled.

Lowell, Mass.

GEORGE F. O'DWYER.

What Americans Read

To the Editor of AMERICA:

In this official bulletin the librarian of the Newark Public Library, Mr. John Cotton Dana, contributes a paper on "What Newarkers Read." It touches on a question often discussed in AMERICA. He finds that the books borrowed from our libraries give no clue to the reading actually done by the American public. The newspaper consumption at Newark alone amounts to 70,000,000 copies of local papers in the course of a single year. Adding to this Newark's share of the American consumption of two billion magazines each year we have a total of 230,000,000 newspapers and journals forming the intellectual food of this normal American community. He concludes that a library which was once mildly helpful to that community is now almost negligible, if it retains its old methods of administration. He says:

Before the people approach with interest these easily accessible books, they have been deluged with print, have waded through print, have been influenced by headlines, true news, false news, and doctored news—doctored not by newspapers only—until they enjoy a degree of sophistication of which our ancestors of two or three generations ago had no conception.

Hence he concludes that a radical change in our library methods is necessary; that less attention should be paid to the service of the casual reader of fiction books, while the efforts of the librarian should be concentrated upon books of reference for the student and the seeker after information. Unfortunately many of the books of science with which reference libraries are stocked are as unreliable as fiction in their unwarranted deductions, based on evolutionry materialism that substitutes theory for fact.

New York.

J. M. T.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JULY 5, 1924

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Fourth of July Musings

AT a recent meeting of teachers in New York, convened to adopt a resolution commending the Federal education bill, Dr. Edward B. Shallow, formerly an associate superintendent of the city schools, entered a vigorous protest. Dr. Shallow is neither ignorant of proper educational polity nor opposed to the extension of facilities for sound popular education. Since he has given the best years of his life to a difficult and unremunerative service, it may be taken for granted that he would favor the Sterling-Reed plan did he believe it a suitable instrument to promote the cause for which he has labored long and successfully. But he is convinced that the chief effect of the Federal education bill will be to withdraw the local schools from the control of the several States, and to make them a battlefield for partisan politicians.

What Dr. Shallow condemns in the Sterling-Reed bill is applicable to half a dozen other projects either adopted by Congress or clamoring for approbation. All these tend to shift to Washington some authority vested by the Constitution in the respective States, thereby decreasing the responsibility of the local communities and their capacity for self-government. Were the Federal Government empowered by the Constitution to assume this authority, there might be some reason to suppose that it would be beneficially exercised. But if the conditions which actually obtain at Washington are kept in mind, it becomes plain that this constant trend toward Federal centralization must end with the overthrow of the Government which traces its origin to an act of the first Continental Congress, dated July 4, 1776.

The government which assumes powers to which it is not entitled, ordinarily culminates in a bureaucracy which is distinguished with difficulty, if at all, from tyranny. Popular governments, such as is our own, are peculiarly exposed to this danger. Should the local communities prove unwilling or unable to function in the exercise of their rights and in the proper discharge of their duties, or willingly relinquish the part which, according to the Constitution, they are presumed to fulfil, the way is laid open to the worst excesses of bureaucracy. As the Supreme Court has repeatedly observed, if the American plan of government is to be maintained, it is necessary that both the Federal and the State Governments remain within the lines traced for them by the Constitution; that they retain and exercise unimpaired their respective rights; and that they assume the duties proper to them, together with the burdens which, in a Government as complex and extensive as our own, are inevitable and necessary. When this proper partition is disturbed either by State assumption of Federal rights or by Federal usurpation of State sovereignty, there may be government of some tolerable sort, but it is not the Government established by the Constitution.

It is well to pause on this Fourth of July to ask whether the onward march of Federal usurpation is not a march toward the destruction of that Government. For our constitutional Government does not reach its climax of perfection in Federal supremacy. Many of the plans which propose Federal control of local interests, Federal assumption of local rights, and the transfer of local sovereignty to Washington, now find their expression in various plans for social and educational reform to be secured through Federal action. Well-meant they may be; but in reality they constitute an attack upon constitutional government infinitely more to be feared than open rebellion on part of the States, or stark, unblushing usurpation of local authority by the Federal Government. If the foundation be overturned the building will fall, and it matters little whether the fall has been wrought by direct attack or by insidious undermining. As President Wilson pointed out nearly twenty years ago in his "Constitutional Government in the United States":

Moral and social questions originally left to the several States for settlement can be drawn into the field of Federal authority only at the expense of the self-dependence and efficiency of the several communities of which our complex body-politic is made up. Paternal morals, morals enforced by the judgment and choices of the central authority at Washington, do not and cannot create vital habits or methods of life unless sustained by local opinion and purpose, local prejudice and convenience—unless supported by local convenience and interest; and only communities capable of taking care of themselves will, taken together, constitute a nation capable of vital action and control. You cannot atrophy the parts without atrophying the whole.

As times change, and social and economic conditions present new problems which demand solution, the old principles do not lose their validity. Restatement does

July 5, 1924

AMERICA

283

not imply rejection, but clearer understanding. We do not need more centralization today but less; there is a call for a government which recognizes the rights of individuals and of the States, and regards them as the foundation upon which alone it can safely rest. In brief, the government which we sorely need today is not the hybrid of super-centralization and bureaucracy now threatened, but the Government established by the American Constitution.

The Klan in New York

IN his speech at the Democratic convention, Mr. Forney Johnston of Alabama eschewed circumlocutions and soft synonyms to denounce the Ku Klux Klan by name. His act, regretted by some, indicates that a body of men whose chief purpose is to stir up hatred has grown to the proportions of a national menace. Yet it was necessary. Not only the members of the Democratic party, but millions of citizens irrespective of religious creed and party affiliations are convinced that this "organized Hooliganism," to quote Rabbi Wise, must be put down. With the editor of the New York *Evening Post*, they believe that the Klan plots for disunion in the country as well as for discord in the great political parties, and that if permitted to continue in its present form peace and harmony in our communities, composed, as they are, of citizens of all national stocks and every creed, will be made impossible. Hence they oppose the Klan not as Catholics, Jews or Protestants, but as Americans sincerely attached to what they conceive to be American institutions and American ideals. In the words of the *Post*:

This creature of darkness and hate, this masked and un-American order found itself dragged wriggling into the withering spotlight of a great national convention. And as the Democrats to live must stamp out this hooded thing of hate, so must the nation.

But the Democrats at New York recognized no duty to "stamp out this hooded thing of hate." They weakly followed the lead of the Republicans at Cleveland. Each platform vaguely refers to the Klan in language which the Klan considers a triumph. Like the Republicans, the Democrats denounced and deplored wrongs and abuses, real or fancied; but on the Klan, one of the greatest evils of the day, neither passed an unmistakable indictment. Justice was scourged and expediency triumphed.

It has been suggested that much might be accomplished by consistent enforcement of a section of the penal laws of the United States, which is a transcript of an earlier section found in the repealed Ku Klux act of May 31, 1871. According to this law, "if two or more persons conspire to injure, oppress, threaten, or intimidate any citizen in the free exercise of any right or privilege secured to him by the Constitution or the laws of the United States, or because of his having so exercised the same,

or if two or more persons go in disguise upon the highway, or on the premises of another, with intent to prevent or hinder his free

exercise or enjoyment of any right or privilege so secured, they shall be fined not more than five thousand dollars and imprisoned not more than ten years, and shall, moreover, be thereafter ineligible to any office, or place of honor, profit or trust created by the Constitution or the laws of the United States.

This section appears to express with accuracy the methods of the Ku Klux as well as the punishment which should follow. The difficulty in employing it, however, is the old difficulty of proving "conspiracy." In gross, flagrant cases of oppression or intimidation, it could and should be vigorously applied. But it will not supply a real remedy.

That can be found only in an awakening of the sense of justice and fair play found in the great majority of our people, together with the unwearying exercise of patience, a virtue of which in these days Catholics stand in supreme need. Holding fast to our principles, giving to Caesar his due and to God what belongs to God, we shall in the end find our vindication, both in the forum of conscience and in the eyes of our fellow-citizens.

Philadelphia Prohibition

THE redoubtable Colonel Smedley Butler of Philadelphia recently called his police, firemen, and ex-marines into the presence to deliver an ultimatum. Hereafter every dawning sun was to smile down upon at least 100 saloons closed forever on the preceding day. If this rate were diligently maintained for the rest of the year, Philadelphia would be safe within the arid limits of the Volstead zone.

Within the next six months we shall observe approximately 180 dawning suns. Multiplying this figure by the number of the saloons to be closed every day, it would seem that at present there are about 18,000 unhallowed institutions in the city of William Penn and Evangeline, supplying all comers with beverages which, according to the Volstead law, simply do not exist. Probably, however, the chief promoter of law and order in Philadelphia does not wish to be understood literally. It is highly improbable that there are 18,000 saloons in Philadelphia or in any other American city, but it is quite within the bounds of probability to suppose that neither in Philadelphia nor in any other American municipality is any individual deprived of his alcoholic beverages, provided he has money enough to pay for what he wishes. That these thirsty individuals have any regard for the law or respect for the authority which, rightly or wrongly, put the Volstead act on the books is quite unthinkable. They know perfectly well that the law exists; they violate it deliberately, and think of it either as a joke or as an object of contempt.

Colonel Butler has brought home the fact that the Volstead act is not automatic. We were told some years ago that it would as if by magic empty the prisons and the hospitals, and set the feet of our people on the road leading directly to health, virtue, peace and wisdom. As a matter of fact, its chief results have been rapine, murder,

contempt for the very principle of authority, and corruption on a scale hitherto unknown in the history of the country. The law is not obeyed, in many parts of the country it is not even respected, and as time goes on conditions apparently become worse.

What Is a "Poor" Home?

AN experienced judge sitting in the Chicago Juvenile Court, Miss Mary Bartelme, is reported as saying that nearly all the delinquent children in that city come from "bad homes." It was not in her province at the time to define the adjective, but it may be taken for granted that she did not mean the homes of the poor. She had in mind homes that were "poor" in quite another sense.

Two young Chicago men are now under indictment for a murder aggravated by circumstances of peculiar horror. The homes from which they came were not poor in the sense that they lacked any of the ordinary comforts and conveniences. These young men had all that wealth could purchase, all that a college education, including some graduate studies, could supply. No one would have suggested, twenty-five years ago, that their parents were of the anti-social type to be forbidden to marry or, at least, to be debarred from having offspring. Yet, it would seem, the homes which they founded and in which the two murderers came to maturity were shockingly poor. Restraint, self-conquest, sacrifice, as far as these can be made known to children, had no place in them. Of religion, there was

no trace. Nor had they the advantage of a school where they might have been trained to habits which insure clean manhood and useful citizenship. They were poorer than many a child who shivers in his rags and night after night goes hungry to bed.

Environment is not everything, but to overestimate its influence is difficult. As our social reformers announce their plans to sterilize the poor, it is well to inquire what they mean by "poor." To lay the ban upon the poor in virtue, upon men and women whose moral character affords no guarantee of a decent home or a home at all, might be worth considering. If they mean the poor in the goods of this world, we may insist that any home in which the child is taught to praise, revere and serve Almighty God is truly rich, and that any "home" in which the religious training of the child is neglected is so poor that it is almost certain to become an anti-social factor. The Saviour of the world was a poor man. He was born in a stable. The little home at Nazareth was a workingman's home. During His public life He was so poor that He had not a place where He could lay His head. His closest associates were drawn from the ranks of the poor. He uttered some hard sayings about the deadening effects of riches, but He never thought or said that poverty was a bar to success in this world or to everlasting happiness in the world to come. Before we take further steps to forbid the poor to have homes and children, it is altogether necessary that we define what we understand by "poor."

Dramatics

Summer Plays

THE outstanding dramatic event of June was, of course, the Players' revival of the good old classic "She Stoops to Conquer." No one connected with these annual productions of plays more than a century old claims that the dramas in themselves lure big audiences to the modern revivals. It is well that the new generations of theater-goers should see such plays, but what draws audiences to the revivals are the "all-star" casts. They like to see how our modern actors and actresses fit into the great roles of long ago. Even more, apparently, they like to see how these actors and actresses can adapt themselves to insignificant roles. It is an amusing fact that the greatest outbursts of applause and pleasure during such revivals invariably accompany the appearance of a famous star in the humble role of a footman or a maid. During the performances of "She Stoops to Conquer" the happiest moments of the spectators were those in which Pauline Lord spoke her humble line as the maid, Augustin Duncan appeared in the tavern scene only to represent an habitué peacefully asleep, and stars like

Francis Wilson and Henry Dixey made brief entrances as servants.

Elsie Ferguson carried the role of Kate Hardcastle very well, and admirable performances of other roles were given by Ernest Glendinning (as Tony Lumpkin), Dudley Digges, Effie Shannon, Helen Hayes, Selina Royle and Maclyn Arbuckle. But the cold truth is that there was nothing inspired in any of the acting and that after the first half of the performance the spectators were obviously bored. If the Players want to make a real hit with their next revival they should cut out the leading roles and present all their stars as supernumeraries. Almost any audience will rock with rapture for two minutes over the entrance of almost any star with the simple announcement, "Me lord, the carriage waits." The objection is that this scene sets such a high standard of delight that the rest of the play is an anti-climax. But with every scene consisting of a star, a tray, and one line, what an evening we could have!

We had occasion last month to warmly commend another revival, that of the old melodrama "Fashion," which

is delighting audiences at the Greenwich Village Theatre. Inspired by the success of this production, Mary Kirkpatrick, producer of "Roseanne," put on a second melodrama revival—"The Fatal Wedding," expecting New Yorkers to be equally amused by it. In connection with this latter production a wholly unexpected thing happened. Incredibly, many spectators in the first night audience did not understand what was going on. They had not heard of "Fashion." They had not read that "The Fatal Wedding" was offered merely to give them another chance to contrast and to chortle over the contrast between melodrama of the past and of the present. They actually imagined they were expected to accept "The Fatal Wedding" as an up-to-date production, and their increasing confusion and bewilderment as the evening wore on were more amusing than the revival itself—which may help to explain the short run of that revival.

Among the newcomers in summer productions the most entertaining is "The Bride," by Stuart Olivier, starring Peggy Wood. Almost every press critic in New York did his best to kill "The Bride" the morning after its first production, and it must be admitted that the little comedy is very slight and far-fetched in theme. But, as occasionally happens, the public disagreed with the critics; and apparently Miss Wood and her new play have settled down for an all-summer run. It is not in order to give the plot of "The Bride," for it has a mystery element, and only critics lost to shame betray these dramatic secrets. However, it can be told that the play is clean and admirably acted by its entire cast, and that Miss Wood is charming in it. Most important fact of all, its audiences are greatly diverted. This being so, Messrs. Jewett and Brennan, the producers, can forgive the critics. They deserve success, for they brought together, to support their new star, an amazingly good company, including "headliners" like Isabel Irving, George Pauncefort, and the incomparable Ferdinand Gottschalk.

Another newcomer frowned on by the critics, but unabashedly settling down for a summer run despite that handicap is "The Melody Man"—the comedy-drama in which Mr. Lew Fields is expressing himself on the stage of the Forty-ninth Street Theatre. The plot of "The Melody Man" not containing a mystery, its secrets may be revealed—but are they worth it? Or, rather, can one do it coherently? For this plot gives one the persistent feeling that the author changed all his plans in the middle of the play, and suddenly decided to work out a wholly different conclusion from the one that he had originally contemplated.

We are shown a great but struggling musician—a middle-aged widower, a visionary genius, father of a motherless and fair young daughter. Mr. Fields is the musician, and he and the fair young daughter are making a wretched livelihood working in the so-called "studios" of a composer of popular song hits. This composer, whose name

is Al Tyler, is a young man whose business methods are dishonest. He steals his melodies from the works of great musicians, living and dead. But he loves the fair young daughter, and though she in her turn loves another poor but honest youth, she marries the rich young composer for the sake of her father—to give him a home and comforts in his declining years. Then she goes off on a honeymoon. After that, of course, the audience settles back expecting to see the fair girl pine away with a broken heart—or perhaps to see the young composer killed off by an automobile, so that she can marry the man of her choice. But not a bit of it! She comes back from her honeymoon radiantly happy. She has forgotten all about the worthy young man, and she has fallen in love with her prosperous husband. The end of the play shows her settling down to a happy married life, while her father and the good young man go off to find solace in the musical centers of Germany.

All wrong, of course. How about the young husband's admittedly dishonest business methods? Is he to be rewarded for them, while the virtuous are left lonely? Evidently he is, in this play; and the author has the audacity to point out to us that it sometimes happens thus in real life. Be that as it may, the audiences are surprised and puzzled by the unexpected finish. An audience is always morally sound at heart. It wants wrong-doing punished and virtue rewarded. Of course, the author could have straightened out the flaw in his ethical situation by having the composer change his business methods. But obviously that idea never occurred to him.

The musical comedies are in their fullest flower, this being the height of their season. In addition to such established successes as "Poppy," "Lollipop" and "Moonlight," we have been offered "Peg o' My Dreams"—the musical version of "Peg of My Heart," "Plain Jane," "Keep Kool" and "Sitting Pretty."

Just why "Peg o' My Dreams" did not succeed in its musical setting is hard to understand. It was admirably produced, and the author of the original comedy, Mr. Hartley Manners, gave the musical version his constant and affectionate attention. Also, its production was under the direction of Hassard Short. It is a charming story and the music written for it was excellent. But it did not linger, and the staff of the Imperial Theatre is still wondering why—doubtless aided in this intellectual effort by a greatly surprised author.

"Plain Jane," a musical comedy by Phil Cook and McElbert Moore, has apparently come to stay. It deserves its success. It is clean, gay, amusing and melodious. What more can one ask of any musical comedy? Miss Lorraine Manville is excellent as Jane Lee, and Joe Laurie, Jr., quite evidently gets a lot of comedy out of the part of Kid McGuire.

Of the other attractions, more anon.

ELIZABETH JORDAN.

AN OLD CATHEDRAL

I kneel but do not pray. There is no need.
 My thoughts were graven in these Gothic walls
 So long ago that speech would but impede
 A perfect prayer. Cathedrals grow that way.
 Each night I come to hear the phantom calls
 Of Saint to Saint go slipping through the grey,
 And when they pause I watch the light and shade
 Entwining in the high-arched roof, or note
 The gargoyles that forgotten hands have made.
 Again I am content to watch a mote
 Of moonlight through the window's crimson glass
 Spill blood upon the altar's white expanse
 To celebrate in silence Holy Mass.

CHARLES TRUEMAN LANHAM.

REVIEWS

W. H. Hudson. *A Portrait.* By MORLEY ROBERTS. New York: E. P. Dutton and Co. \$5.00.

Portrait painting may be styled an art, and art is simple, and Mr. Robert's portrait of his intimate friend is deliberately simple. The books of Hudson have revealed something of their author, but there was an inner sanctuary where few were privileged to enter, and here is a picture of that life. No one is better fitted to reveal this strangely mysterious character than he who for over forty years enjoyed Hudson's affection and comradeship. His lack of data, the failure to preserve letters or notes on their many conversations is in reality a blessing for we now have a real portrait and not merely a chronology. "He kept his soul in a strong, secret place," not only toward acquaintances, but even towards his own family, for when William was leaving for England his younger brother remarked "Of all the people I have ever known, you are the only one I do not know." So as Morley Roberts writes "it may be better that I remember little, since a cloud of inconsiderable facts might destroy the portrait," which is meant to be only a suggestion of the man, his personality rather than a complete biography. Very few were the friends who knew the author of "A Hind in Richmond Park," and even those many friends who have enjoyed his volumes wherein romance seems so satisfying and real, never can come to know Hudson for the man himself seldom appears in his books, these all are remarkably impersonal. If Mr. Roberts succeeds in lifting the veil even slightly, it is because he dwells at length on incidents and conversations and impressions which are not always interesting. However, there is much in "A Portrait" that will serve to afford a better understanding of the author-naturalist. Mr. Roberts has written to a friend: "To catch him is like catching the song of birds for a book. There are words on a page and the thrush is still in the garden and the nightingale in the woodland," but let us say in justice that he has succeeded in reproducing much beauty from the song.

A. J. H.

Many Minds. By CARL VAN DOREN. New York: Alfred A. Knopf. \$2.50.

Howells, James, Bryant and Other Essays. By WILLIAM LYON PHELPS. New York: The Macmillan Co. \$2.00.

Reading Professor Phelps' essays and following them by a perusal of Mr. Van Doren's begets the same impression as passing from a dignified class room to an equally dignified club room. The two volumes are different both in scope and expression; nevertheless, they dovetail into each other. Professor Phelps looks back over the late past of American literature and explores the ground he left untouched in his "Some Makers of American Literature." His seven studies, beginning with Bryant, and ending with Mrs. Stowe and her "Uncle Tom's Cabin," are classical

without being pedantic. They combine the biographical and the critical, and are, above all, sincerely appreciative, for Professor Phelps is seldom harsh in his judgments. He is never sparkling nor showy, nor does he strive for cleverness; rather, he is calm, steady and finished. Not the least interesting paragraphs are the excursions he makes into other matters not literary, winter sunshine, for example, and the training of children. By way of contrast, Mr. Van Doren is colorful and picturesque; he does not even disdain the epigram and the paradox. His concern is with living authors, for only the vitality of the living interests him. He chooses a dozen of them, places them on a revolving stool, throws varied lights on them and twists them about for inspection. He accepts them as they are, unlike many critics, and endeavors to find what is good in them. So sympathetic is he towards his subjects that when he would blame them he assumes an air of bland neutrality. Mr. Van Doren is a sharp and seeing observer, quick to point out characteristics and mannerisms, but he does not penetrate to the basic values of the authors or of literature. It might be suggested that the concluding essay "The Friendly Enemy," Mr. Van Doren's appreciation of himself, be read as a preface to the volume.

F. X. T.

Anthropology. By A. L. KROEBER. New York: Harcourt, Brace and Company.

This comprehensive volume is described by the publishers as the first attempt to sum up the present status of the whole science of anthropology. That science itself is defined by the author as "the interpretation of those phenomena into which both organic and social causes enter." It falls back upon biology and history, and beyond that, unfortunately, is too often engaged in drawing rash conclusions from prehistoric data. The author is at his best wherever he deals with historic periods and ascertained facts. In these regards he has given valuable summaries and accumulated rich historical and ethnological material of every kind. In certain other respects also he takes a conservative stand against the vagaries of modern theorists who have made of anthropology the realm of evolutionary myths and fairy tales, as when he tells us that "Palaeolithic datings might almost be said to be useful in proportion as they are not taken seriously." So, too, at the very outset he refers to "the vague ideas of evolution, to the organic aspect of which Darwin gave such substance that the whole group of evolutionistic ideas has luxuriated rankly ever since." Yet while in these statements we notice a slight turning of the tide, in practise he is still completely under the influence of unproved evolutionary deductions in regard to man. Early human history, with which the book is largely concerned, is once more based on the ape-man theory soberly presented as a fact. The author holds to the now popular view that the "missing link" came at that precise point of the supposed pre-ancestral line at which the ancestors of man and monkey diverged. Beginning with *Pithecanthropus* we then have the usual million years, and everything follows in the most approved style of materialistic evolution. How long before these trammels upon science will finally be cast aside!

J. H.

Education and Industry. By HENRY C. LINK. New York: The Macmillan Company. \$2.00.

This book by the author of "Employment Psychology" is a conscientious and well-informed effort to make plain the significance and needs of industrial education. Annually about 2,100,000 children between the ages of fourteen and eighteen years leave school to take up some remunerative work. There is no need of manual training, often almost worthless, for all these children, but some intelligent understanding of the field before them can be given them. So too in regard to the liberal arts colleges;

it is perfectly correct, as the author argues, that if the cultural background to be given in them fails to convey to the individual a grasp of the problems of the life of today it loses its chief value. Every important point of contact between education and industry is touched upon by the writer and calmly discussed in a sound and practical way. He is not led astray by pet projects and modern fads, but wishes to bring to both employer and employee those possibilities for greater, better and happier service that education in their duties and responsibilities can offer them. Perhaps of special interest is his chapter on the educational significance of works councils. The number of these voluntary councils in the United States increased from 105 to 725 between August, 1919, and February, 1922. Since the latest reports were published the number has continued to increase considerably. He is quite right in the importance attributed to them as also in referring to the Constitutional or Industrial Democracy plan as a misnomer, in as far as it creates a formal separation of the very classes that should be brought together, the employees forming the House of Representatives; the foremen, the Senate; and the officers or chief executives, the Cabinet and President.

J. H.

The Newspaper and Authority. By LUCY MAYNARD SALMON. New York: Oxford Press, American Branch. \$7.50.

The object of this scholarly and thorough volume is "to discover, if possible, how far the restrictions placed on the newspaper press by external authority have limited its serviceableness for the historian in his attempt to reconstruct the past." In this the author opens up an intensely interesting question and discusses it from many different coigns. She traces the history of the press through three hundred years; she presents a detailed story of the attitude of Government and Church towards the freedom of the press in every country through all these years. Particular insistence is laid on the restrictions placed on journalism by the authorities during the World War and a strong argument is made out against the policy, adopted by all the warring nations, of suppressing information. Censorship, she believes, in normal times, is not practised to any alarming extent; it is only when authority is subjected to some great strain, as in revolution or war, that the voice of free speech is throttled. Miss Salmon discusses at great length, the theory of censorship, preventive and punitive censorship, press regulation, propaganda, advertising and publicity. We cannot, wholeheartedly, agree with some of her principles or some of her readings of history. Nevertheless, her volume is an important contribution to a problem that is of current and ever-growing interest. It is remarkably well-documented and bears the mark of laborious research.

G. C. T.

BOOKS AND AUTHORS

The Literary Circle.—In the monthly score of fiction published in *The Bookman* for July, Edna Ferber's "So Big" remains at the head of the list. This novel, favorably reviewed in these columns, leaped from nowhere to first in the fiction report printed in the June issue. Three new novels appear in the latest list: "Told by an Idiot" by Rose Macaulay, "Lummox," the much overrated story of Fannie Hurst, and Sabatini's "Mistress Wilding," a delightful romance. These replace "Butterfly," "The Covered Wagon" and "The Coast of Folly."

First prize in a competition carried on by the *Japan Times and Mail* for the best essay on "The Future of Japan" has been awarded to Mark J. McNeal, S.J., lecturer in the Imperial University, Tokyo. During several years Father McNeal held the chair of English made famous by Lafcadio Hearn. His prize-winning essay is a scholarly analysis of the economic, political and educational influences shaping Japan's future. According to

the terms of the contest, the prize of 300 yen is to be donated to some charity specified by the winner.

American culture is battering its way into world empire. The above mentioned *Japan Times* has a strip depicting "Bringing Up Father." A Dublin paper regularly reports "S'Matter Pop." American films, despite all protests, are dominating Great Britain and the Dominions, South America and the Orient. American "jazz" took such a hold in Paris that it had to be ostracized. Many nations and peoples are vainly striving to erect protection barriers against our radio salvos. All the earth, it would seem, is being Americanized.

Winter programs and summer heats do not well accord. And yet Blanche Mary Dillon, director of the Lecture Guild, is filling her schedule with lectures and lecturers for the next season. Miss Dillon has announced a new series on Feminism and kindred subjects, Dr. Blanche M. Kelly is to speak on historical and literary topics, and many other well-known Catholic lecturers have been secured to discourse on divers matters of interest to clubs and schools.

Catholic Americana.—This is the time of the year when the patriotic orator feels that he must refer to the "times that tried men's souls" in the glorious past. He is, however, often at a loss just where to get the historical material he knows is appropriate for the occasion and on which he cannot lay his hand at that particular moment. The issue of the *Catholic Mind* for June 22 will specially help to cope with such an emergency. It gives the address of congratulation that the Catholics of the United States presented to George Washington when he was elected our first President and the reply he made to it. This is followed by very interesting data about Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence, and his times, and some curious details about the first American flag with the beautiful apostrophe to the Star Spangled Banner written by that famous priest and publicist, the Rev. Dr. Charles Constantine Pise. Another feature is a surprising list of the number of great American events that have happened on feasts of the Blessed Virgin, the national patroness of the Republic. Altogether this number of the *Catholic Mind* is a compilation of Catholic Americana distinctive and unique in character and most valuable as a protective asset at this turbulent period of public opinion and controversial political agitation.

Old World Records.—The Rev. Dr. Philip J. Furlong, of Cathedral College, New York, has compiled a very attractive outline of the old world's history, suitable for the youthful minds of the seventh and eighth grades, and giving the correct Catholic viewpoint as the background for the study of American history. Our young people, as the introduction of Mgr. Smith points out, are the posterity of a nation of immigrants, so for them the volume should be inspiring, informing and instructive. Indeed no one can dispute his claim that "it is fascinating reading for the adult as well." The publisher, W. H. Sadlier, New York, has provided a wealth of high class artistic illustration for Dr. Furlong's interpretative text, and the material format of the book is of that lavish modern character that simply astounds the generation that got its instruction out of the common, ordinary, old-fashioned school books.

Prayers and Hymns.—"Our Lady Book" (Benziger. \$1.85) is a welcome addition to the Marian devotional books for in it Father Lasance, the author of "My Prayer-Book" has included reflections on the numerous feasts of Our Blessed Mother, to

gether with thoughts for every day in the month and numerous devotions and prayers. Its object is to cultivate devotion to Our Lady, and for this purpose the reverend author has culled from the Fathers and Doctors of the Church their tributes and praise of the Queen of Heaven. Mary's devoted children will find herein ample material for their prayerful conversation.—“The Vespereal” (Kenedy. \$3.00) contains the offices of vespers and compline for every day in the year and the special feasts which are universally observed. In parallel columns the Latin and English are given, making the reading of the office very easy. This book is the latest in the series “Liturgy for Layfolk,” the purpose of which is to familiarize the laity with the beautiful liturgy and ceremonies of the Church. The neat pocket-size makes the volume very handy.—“Bis orat, qui bene cantat” is the prefatory remark in Father Nicholas Wagner's “Te Deum Hymnal” (Pustet). The edition was compiled in particular for the school children of the Brooklyn diocese, and while the author desired to include only those hymns which are most frequently used, yet we regret that he has omitted several beautiful hymns, especially Christmas ones. A few chant Masses from the Vaticana, and some patriotic songs for school use are added.

Invest in Coal?—“Investment, a New Profession” (Macmillan), by Henry S. Sturgis, is a book of mile-posts for the average investor, though Mr. Sturgis lets him know there are dangerous curves in the road, often placed there by the investment banker or broker through whom the investor purchases his securities. To make the picture complete, the author might have pointed out to the investor numerous other bad spots he should look for during his itinerary, occasioned by the corporate borrowers of the investor's funds: such as the issuance of incomplete financial reports, which mislead the uninitiated; the refusal of some companies to issue any regular reports to the stock and bond holders, —a rule which the New York Stock Exchange has not enforced on listing companies; the daily unsigned interviews, affirmed or denied, whichever suit the purpose, and published by financial news agencies,—all tending to lull the unsuspecting investor to sleep. There is room for a lot of improvement before the investment business attains that degree of confidence which the public is accustomed to associate with the accepted professions. And the author is right when at the close of his book he points to the passage of restrictive legislation aimed to protect the investor, unless there is a house cleaning from within.—If Herbert Hoover said of coal mining that it is the most disorganized of industries, then Isador Lubin in projecting his impartial and intimate study of outstanding conditions in his book, “Miners' Wages and the Cost of Coal” (McGraw-Hill), goes a long way toward making this statement apparent. Of late years the struggle between operators and operatives has become more tense and the first reaction experienced by a reader of this volume will be against the selfish attitude followed by each contending group. Both miners and mine-owners agree on a principle of “competitive equality,” but in its interpretation and application they are as companionable as cats and mice. In suggesting a solution to this vexatious problem Mr. Lubin takes a broad economic viewpoint which should find public favor. However, such a solution would involve the elimination of mines now operated at the expense of low cost producers and the successful absorption of the excess miners into other industries.

Interesting Cities.—The series of sketches and stories contained in “White Light Nights” (Cosmopolitan), by O. O. McIntyre, centers around Broadway. Though it is true that the author in a few chapters leaves the well-known thoroughfare and comments on foreign lands and places, the book is essentially a Broadway commentary. Streets, amusements, people of all classes appear in its pages under the glare of the lights. There is shrewd

criticism, humor and pathos in many of the sketches, but, perhaps, too much of repetition.—Supplemented by a street map and some information as to the time for visiting public buildings, “Your Washington and Mine” (Scribner), by Louise P. Latimer, will serve as an admirable guide book for the National Capital. While containing nearly four hundred pages, it is not too large for the pocket. The history of the founding, growth and development of the city is presented in a most interesting way. The authoress deplores the “political servitude” of the residents of the District.—On the ninth of July, the Masters and the Wardens of the Worshipful Company of Vintners, issue from their hall in Upper Thames Street, London, preceded by four gentlemen in short white smocks and silk hats who sweep the roadway with besoms as the procession goes on, not because the roadway is particularly dirty but because the Vintners of the Thirteenth Century began the practise, and no true Briton can bear to think of changing it. This is one of “the queer things” of London narrated by Charles G. Harper in his “Queer Things About London” (Lippincott. \$2.50), a guidebook for travelers who prefer the untrdden ways of that ancient and curious capital.

The Year 1923.—Under the direction of Dr. Frank Moore Colby a compendium of the world's progress during 1923 is given the usual format of Dodd, Mead and Company's “New International Year Book.” It is the twenty-second of the series and treats of all the leading topics to which references might be made by those in search of information in regard to the events of the year. These Year Books are now invaluable adjuncts to the standard encyclopedias of all libraries. Nearly two pages are devoted to the Catholic records and the principal happenings at home and abroad are fairly well covered. This has been a feature of this publication for the past twelve years.

Fiction.—Rupert Hughes plays the part of the Gentleman with a Duster in his post-Revolutionary narrative, “The Golden Ladder” (Harper. \$2.00). Being an historical romance and a true biography, fact and fiction merge on the same page. Madame Jumel is the climber, and her escapades in Providence, New York, and Paris are the staple of the book. Her character is badly smirched and each other portrait is that of a damaged soul. Our own mad America of today is no less virtuous than the America of the early nineteenth century as painted by Mr. Hughes.

Spiritual direction in the Catholic Church is not a parallel to Indian hypnotism nor is it of the same purpose and intent as the studies of nerve-doctors. In his latest book “The Avalanche” (Macmillan. \$2.00), Ernest Poole assumes that they are all in the same psychic field. The story has little frame to it; one female dawdles with two males. She marries one and then the other. The continuity arises from the hermit-instinct of a neurologist and the excitement-craving of a woman.

In the well-written story, idyllic in theme, “A Certain Man” (Small, Maynard. \$2.00), by Bryan T. Holland, there is found none of that sickening sentimentality that abounds in most of the modern romances. The plot is deftly constructed and in some ways unique, while the characters are drawn true to life.

Shortly before his untimely end, Peter Clarke Macfarlane published “Tongues of Flame” (Cosmopolitan. \$2.00). In plot and portrayal of character it is the equal of his earlier success, “Man's Country.” It is the story of a man's struggle, between his sense of right and loyalty to the Indians who trusted him and his love for the daughter of the enemy. Fidelity to conscience brings with it untold suffering, but, like in all good stories, it wins.

“Patricia's Awakening” (Crowell.), by Harold James Barrett, is at one and the same time a romance and a study of feminine psychology. Varied types of character are portrayed to a nicety. There is an unexpected plot development in the closing chapters, but this only serves to fortify the story.

Education

State Aid for Parish Schools

UNDER the title "The Solution of the School Question," a writer in *AMERICA* has suggested that Catholic citizens, instead of being content to defend their schools against such laws as have been attempted against them in Michigan and Oregon, should take the offensive, as it were, and demand a share of the public taxes for Catholic schools. If this proposal were put to a vote among Catholics, perhaps the answer would not be unanimous. There is in fact something to be said on both sides; and the question is complicated by a variety of considerations. Attention is here directly invited, however, to its constitutionality.

Let us say the worst, first. Since we must quench the glow of too sanguine expectations, let us not stand shivering on the bank, but take the plunge, and face at once the fact that under the Constitutions of nearly all the States today the application of public taxes for the support of Catholic schools is impossible. Let us take a concrete case, decided five years ago by the Supreme Court of Iowa.

In the village of Maple River, in Carroll County, Iowa, a public school had been maintained for many years prior to March, 1905. At the March, 1905, meeting of the school board a resolution was adopted authorizing the president of the board to lease for school purposes the north room of the second story of the building standing on lot 11, block 7, of the town of Maple River, for a period of ten years. This was done, and the former public school property was sold, the newly leased property taking its place. Now the building thus leased for a public school was none other than the Catholic parish school of Maple River, and the lessor was none other than the parish priest. The Sisters who had conducted the parish school remained in charge of the whole school after the upper room had been leased as a public school. Catechism continued to be taught, either in the school itself or to the pupils assembled in the church nearby just after school hours. The nature of the transaction was plain enough. Nearly all the citizens of Maple River, including the members of the school board, were Catholics. Being practical men, they could see no sense in maintaining two schools, only one of which they could as Catholics conscientiously patronize. They had simply merged the public school into the parish school, so that the school-taxes of Maple River now went to support the only school that existed there, which was in fact a Catholic school. Although well-intentioned, this action was clearly illegal. In a suit brought by a taxpayer to enjoin the defendants who were directors of the school board from appropriating or paying out public school funds for the support of the parish school, the Supreme Court of Iowa granted the injunction. Legally there can be no doubt of the correctness of the decision. To get a fuller conception of the legal view-

point, it seems necessary to quote at some length from the opinion. After a statement of the facts, it continues:

If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the *fixed* and *unalterable* determination that there shall be an absolute and unequivocal separation of church and state, and that our public school system, supported by the taxes of the property of all alike,—Catholic, Protestant, Jew, Gentile, believer and infidel, shall not be used directly or indirectly for religious instruction, and above all that it shall not be made an instrumentality of proselyting influence in favor of any religious organization, sect, creed or belief.

The right of a man to worship God, or even to refuse to worship God, and to entertain such religious views as appeal to his individual conscience, without dictation or interference by any person or power, civil or ecclesiastical, is as fundamental in a free government like ours as is the right to life, liberty, and the pursuit of happiness. Included in that sacred right is that of the parent to instruct and guide his own children in religious training. He has no right, however, to ask that the State, through its school system, shall employ its power or authority, or expend money acquired by public taxation, in training his children religiously. . .

If religious worship or sectarian instruction in the public schools is at the same time permitted, parents will be compelled to expose their children to what they deem spiritual contamination, or else, while bearing their share of the burden for the support of public education, to provide the means from their own pockets for the training of their own offspring elsewhere. . .

To guard against this abuse, most of the States have enacted *constitutional and statutory provisions, forbidding religious exercises and religious teaching in all public schools and all use or appropriation of public funds in support of sectarian institutions.*

Then, after citing more than a dozen cases from various other States, bearing on the question of sectarianism in public schools, the opinion concludes as follows:

The authorities to whom we have referred show in the clearest possible manner the *fixed policy* of this nation and of its several States to maintain the common school system free from sectarian influence or control, and to preserve the equal right of every citizen to have his children educated in the schools of the people without being subjected to the slightest sectarian leading on the part of the teacher. . .

Neither do we expressly or by implication dispraise parochial or private schools for those whose consciences or preferences lead them to make use of such means for the education of their children. We can and do hold in high respect the convictions of those who believe it desirable that secular and religious instruction should go hand in hand, and that the school which combines mental and religious training is best adapted to the proper development of character in the young. The loyalty to their professed principles which leads such persons to found and maintain schools of this class at their private expense, while at the same time bearing their equal burden of taxation for the support of public schools, is worthy of admiration and is convincing proof of their sincerity. But it is doubtless true that this double burden (double only because voluntarily assumed) sometimes renders those who bear it susceptible to the misleading argument that because they thus carry an extra load for conscience's sake, there is something wrong with the policy which forbids them to make the public school a means for accomplishing the end for which the parochial school is designed. . .

We have no criticism to offer of the great religious organization, a local branch of which happens to figure to some extent in the transaction here in controversy, a transaction which we have condemned on legal grounds alone. We cheerfully and without

reservation express our appreciation of its great services to mankind; of the great names which adorn its history and its literature; of its boundless charities and its steadfast adherence to its conception of the true faith. What we have said with reference to this case we would repeat with no less emphasis if the parochial school in question were under the patronage of the followers of Martin Luther, or John Calvin, or John Wesley, or other Protestant leadership. The cry which is sometimes heard against the so-called "God-less school" is raised not by Catholics alone, and in not a few Protestant quarters there are manifestations at times of a disposition to wear away constitutional and legal restrictions by constant attrition, and bring about in some greater or less degree a union of church and state. But, from whatever source they appear, such movements and influences should find the courts vigilantly on guard for the protection of every guaranty provided by constitution or statute for keeping our common school system true to its original purpose. (Knowlton vs. Baumhover 166 N. W. 202.)

As we stated, the correctness of the decision granting the injunction is beyond controversy. What is more, one cannot really call this opinion an expression of bigotry. It is evidently the language of a man who means to be fair and who thinks he is broad-minded. He is steeped, it is true, in most of the prejudices that pervade the Protestant tradition; but we must remember that these same prejudices also, to a very large extent, pervade our whole legal system. Indifferentism is expressed in "the right of every man to refuse to worship God." There is evident a certain jealousy of the rights of the individual conscience against what is evidently conceived as the encroachment of ecclesiastical authority; there is the imputation to Catholics of a design to capture the public school funds for the sake of proselytizing, and forcing others to receive Catholic instruction. It is interesting to note how this judge clearly states the injustice that is done to Catholics under the public school system, and then goes on to ignore it. He complains of the injustice that would be done by compelling parents to support separate schools because the public schools are sectarian; he ignores the exactly parallel injustice that is done when Catholic parents are compelled to support separate schools because the public schools are irreligious. He is sensitive to the contamination of sectarianism, and jealous of the rights of parents who to escape it, might be forced to bear a double burden; but the total absence of religious training in the public schools is not to be regarded as a contamination, he holds, nor as an evil in itself, but only relative to the point of view of certain sincere but misguided persons, namely, Catholic parents. The double burden they assume to escape this is voluntary, and so need cause no uneasiness.

However for the present, we must take the opinion as it stands. The question to be discussed in this and succeeding papers is not whether the principle of separation between religion and public education is right, but whether it is as solidly established in American constitutional law as the Supreme Court of Iowa holds it to be.

TIMOTHY L. BOUSCAREN, S.J.

Sociology

Debating the Supreme Court

THE country has been dazed with such unusual political pyrotechnics of late that Senator La Follette's resolution to do away with the Supreme Court offers only the faint flare of a match in comparison. However our bulky popular magazines, of which the *Atlantic Monthly* tells us that there are 3393 in the United States, find room to harp at length on the merits and demerits of the Wisconsin gentleman's proposal. A very recent example is a debate in the May *Forum* entitled "Shall We Curb the Supreme Court?" The contestants are Senator George Wharton Pepper of Pennsylvania and Mr. Jackson Harvey Ralston, a lawyer, who, we are told, has argued over fifty cases in the Supreme Court.

Senator Pepper sums up the position of the Justices as similar to that of an umpire in a baseball game. The Constitution represents the rules of the contest. At times the different States are pitted against one another or against the Federal Government; again, an individual citizen may be in opposition to a State or Federal law. Which is to be the victor according to the guarantees of the Constitution? The decision must rest with the umpire, in this case, the Supreme Court. The analogy while familiar is by no means weak. It makes an appeal to the sporting blood of Americans. Incidentally too, it may account for the "howl" in certain quarters against the august tribunal. Losers seldom love the umpire.

"In other words," says the Senator, "the Court is a device to prevent the Federal Government from eating up the States and to prevent the States from strangling the Federal Government" and, it might well be added, to prevent both from asphyxiating the common people as well as to prevent a tyrannical majority from decimating an otherwise helpless minority. Whether the Supreme Court will pass on the Oregon school law remains to be seen. But if it does review the iniquitous measure, we shall have a very pointed instance of the need for an umpire, when an unthinking majority decided to make its own rules against a minority that would have nothing left but verbal protest against the violation of its natural rights in education. As good people frequently constitute minorities, surely they should sing a paean of joy that fundamental guarantees of liberty are better protected under our form of government than under any other. But our Congressmen are as capable guardians of the Constitution as the Supreme Justices, we are told. "The answer," Senator Pepper declares, "is not one of innate intelligence, but of relative detachment from the excitement of the moment. It may well be that every player on both of the two contending teams is as intelligent as the umpire, but the rules of the game are more likely to be kept intact if he and not the players is given jurisdiction to interpret them." The analogy is appealing.

July 5, 1924

AMERICA

291

Yet the arrangement is not democratic, Mr. Ralston protests. Not if democracy stands for the might of a majority over the natural right of a minority. This, however, savors of Bolshevism. In our calmer moments we would not have the two synonymous. Every fanatic believes that he is divinely commissioned to propagate his fad, by force too if it be at his command. As physical power is generally lacking, legislative violence is his next resort. Hence the effort to make men and women moral according to his idea of morality through the mighty arm of the law. And where the physical power of armies is at his back, war is declared for the purpose of spreading his brand of culture. Yet even in that sanguinary struggle, certain rules are supposed to be observed. All this is proof that human kind needs and recognizes the need of fundamental regulations to guide it in the strained moments of contest. Our Supreme Court is the nearest approach to this same necessity of our legislative nature, while we remain our fallible mortal selves. We must make use of a human umpire. Disembodied intellects do not dwell in our terrestrial vale. If each of two sides then claims that it is actuated by the principle of preserving life, liberty and the pursuit of happiness, there must be a third party, disinterested as far as possible, of course, but with finality attached to his decision. Democracy like liberty differs from license.

While not initiated into our American analogy of a baseball umpire, still the same idea appealed to such keen foreign students of our political status as DeTocqueville and Bryce and won their sincere praise. In fact, Mr. Ralston, while filling the role of prosecutor of the Supreme Court, practically admits its impregnable position from these critics' point of view. "That the court in all except social legislation has usually exercised this power properly may be conceded. As to social legislation most often it has failed. . . ." And then with a touch of the ornate, he continues: "To pass upon the constitutionality of the latest progressive step, the court, in a world of sunlight and electricity, has with whaleoil lamps gone down into the graves of more than a hundred years ago to garner the wisdom of the past in regard to matters of which the illustrious dead had no glimmering knowledge."

However Mr. Ralston also puts his hand to the practical. He draws two conclusions. "Until the authority now resting in the Supreme Court to control State action shall find a new and effective repository, the Supreme Court may properly continue to exercise it." Then in answer to his own further query, "What is the final remedy?" he gives us conclusion number two: "A plain and simple one would be by Constitutional amendment to deprive the Supreme Court of the United States of its power to declare void or to refuse to enforce any act of Congress whatever." Isn't the deduction a little violent?

And yet with those who find the rub of our highest tribunal to be its decisions in social legislation, we may

well sympathize. They are as a rule, most sincere in their endeavors to remedy human afflictions. Naturally then they are nettled when their efforts are frustrated by an adverse and close finding of the Supreme Court. Still let them recall that there are roads of victory lying open before them. As a matter of fact in regard to child labor, they have met with initial success in their endeavor to have this measure become a constitutional amendment.

At any rate we can never afford to lose this essential point of view: the most refined destruction of liberty is that of a majority in a democratic government overturning the natural rights of a minority. In the human barrier of our Supreme Court, we have declared: They shall not pass. Should we not be foolish to throw it aside?

DANIEL M. O'CONNELL, S.J.

Note and Comment

A Letter from the Carmel of St. Joseph

THE conditions that doubtless still exist in many Austrian and German convents are illustrated by a letter from the Carmel of St. Joseph at Baumgarten, in Vienna. Like other institutions its building required repairs after the enforced neglect of the past ten years, during which the nuns were barely able to obtain food enough to hold body and soul together. With expensive repairs came the loss, through tuberculosis, of one of their two cows on whose milk the sick Sisters depended. But a cow costs 9,000,000 kronen! The Sisters were obliged to do without milk or borrow the money. At the same time they were no longer able to obtain anywhere the cod-liver oil necessary for those of their fellow-members afflicted with softening of the bones from long years of undernourishment. "Our suffering Sisters," a letter from the Carmel tells us, "at once felt the results of this deprivation. Softening of the bones immediately set in anew." The good nuns are "storming St. Joseph with prayers," but they feel bound to make their need known abroad whence help may come to them to cover their debts and keep the breath of life in the poor starved bodies of the Sisters, who, the Prioress writes, "are almost all sickly and undernourished." Their returns will be made in prayers. It is a good investment.

Fatal Decline of Anglicanism

THE following statement on the decrease in the Anglican clergy is derived from English Protestant sources and may be relied upon as an accurate description of the predicament in which Anglicanism finds itself today:

It is estimated that there is a shortage of 3,500 priests. The Bishop of Durham says that in a very few years the assistant clergy have decreased from 8,000 to just over 4,000, and that the decline in quality is even worse. The average age of the

English priest today is as high as 52, and only 10 per cent of the total are under 35. For the last two years there has been an increase in ordinations—463 in 1923 and 372 in 1922 as against 346 in 1921—but this is due to an extra supply of ex-army candidates which is nearly at an end. The serious fact is that the last six years' ordinations have averaged only 287, when the average annual loss is more than double that number, about 700.

Even more significant are the explanations for this condition offered by the *Modern Churchman*. The first reason given is the uninviting prospect before the clerical candidate of "ministering at an unending round of church services at which for the most part hardly any one is present." The second "is due to theological difficulties." Could anything be more tragic or more clearly indicative of the complete and final disintegration of Anglicanism. It has been dead for many a year, to use a Celtic turn, and now begins to realize the fact. On the other hand we learn from Catholic sources that the only difficulty in regard to ordination candidates for the Catholic Church consists in finding accommodation for the large numbers who present themselves. Catholic seminaries were never so crowded with students as now, and it has even been necessary to delay the admittance of candidates for the priesthood until building extensions could be made to accommodate them.

The Society of the
Divine Word

IT is not yet fifty years since the Society of the Divine Word was founded at Steyl, Holland, in 1875. Since that time, according to the latest statistics just issued from the Techny Press, the Society has grown to include 3 bishops, 1 prefect apostolic, 2 administrators apostolic, 757 priests, 376 scholastics, 83 clerical novices, 840 Brothers, 279 Brother novices, 136 Brother postulants, 116 Brother aspirants and 1,736 college students; 4,329 in all. The missionary work of the Fathers and Brothers embraces 3 Negro missions in the United States, 3 missions in China, 2 in Japan, 1 each in the Dutch East Indies, Pacific Islands and Paraguay, 3 missions and institutions in the Philippines, 6 in Argentina, 3 in Chile and 7 in Brazil. Assisting the Fathers of the Divine Word and established by the same Founder, the Rev. Arnold Janssen, are two congregations of Sisters. One of these is the Congregation of the Missionary Sisters, Servants of the Holy Ghost, numbering 1,600 professed Sisters, who labor in the missions, devoting their efforts to the conversion of the women, the education of children, and to hospital and dispensary work. The other is the Congregation of the Servants of the Holy Ghost of Perpetual Adoration, leading a contemplative life and praying each day and night before the Blessed Sacrament for the needs of the Church, the propagation of the Faith and the sanctification of the priesthood. Their community consists at present of 110 Sisters. The Society of the Divine Word itself maintains 25 mission colleges and seminaries where candidates of the Society are trained for the priesthood and the missionary career. Five of these

houses are in the United States. It will be noticed that at present the Brothers are even slightly more numerous than the priests. The Society is primarily "a missionary congregation of priests and Brothers who work side by side for the propagation of the Faith, especially for the conversion of pagan peoples."

A Vigorous
Patriarch

THE Sydney, N. S. W., *Freeman's Journal* of May 8, makes this announcement:

His Grace the Archbishop of Wellington, New Zealand, the Most Rev. Dr. Francis Redwood, S.M., accompanied by the Rev. Father P. J. Smyth, S.M., leaves Wellington on the 13th inst. by the R.M.S. Niagara, to attend the Eucharistic congress at Amsterdam on July 23, after which they will visit the Eternal City.

During the first week in April His Grace celebrated his 85th birthday and the golden jubilee of his episcopate. He was born in Staffordshire, England, in 1839, and went out to New Zealand with his parents in 1842. He is now the senior Bishop in the Catholic Church. It is the plan of the Eucharistic Congress Committee to arrange that a Pontifical High Mass shall be celebrated each day of the Congress by some visiting prelate. Thus it has been announced that Cardinal Dubois, Archbishop of Paris, will pontificate for the French visitors on July 25 in the Church of Saint Ignatius.

"Paper" Values
Mortgaged

HIGH wages are far from being the only reason for high rents. An instance in point is the finding of a Senate Committee that recently made an investigation in Washington itself.

It was found that thirty-two of the larger apartment houses are mortgaged \$9,000,000 more than these properties sold for. Some of them are mortgaged \$1,000,000 in excess of their cost price.

In two years over thirty mortgage investment companies with a total capitalization of \$10,000,000 have been organized in this city. These companies purchase second and third mortgages at large discounts. The larger of these companies are controlled by bankers, builders, and real estate operators. High rates are demanded for money, and loans are made in excess of safe margins.

The report shows how a fictitious value was placed upon many properties by numerous mortgages. One exhibit discloses mortgages amounting to \$2,397,500 placed on property costing \$1,250,000.

The report exposes an intricate system of real estate transfers to dummy directors of dummy corporations that are organized in prominent real estate offices. Under this system a large apartment house was bought by a real estate corporation for \$400,000. A cash payment of \$75,000 was made and three mortgages, aggregating \$609,500 were placed on the property. Rents were increased to meet the total mortgages. This property was assessed last year at \$235,502.

The apartment in question was finally sold by one of the dummy corporations at a public auction for \$342,500, thus wiping out the third mortgage and causing a loss of \$200,000 to a financial concern in New York.